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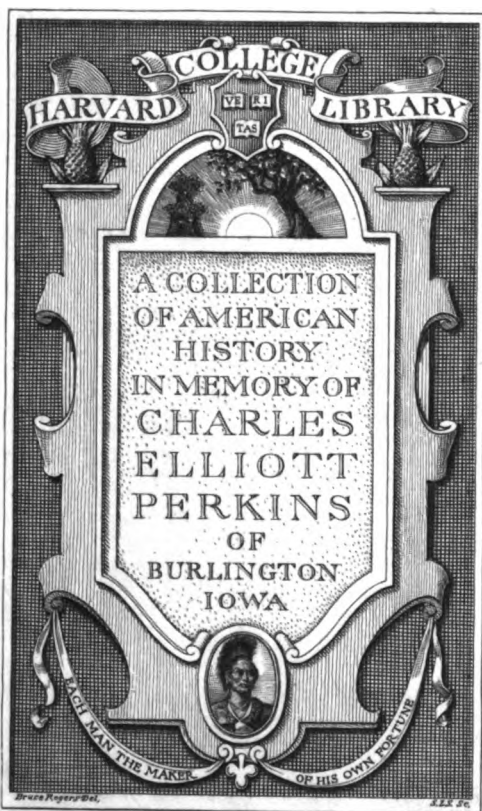
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THE ZIONIST MOVEMENT.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL
COLLEGE, LOGAN.

Within the past three years, annual conferences have been held at Basle by eminent Jews throughout the world, who have had in view the restoration of the Jewish race to national life. These conferences are creating yearly more interest in the question of the return of the Jews to the home of their ancestors. More than forty years ago the movement toward Palestine began. Among the first to return to the home of their fathers were the Asiatic Jews, chiefly those speaking the Arabic language. They came from as far East as China, but mostly from Persia and the valley of the Mesopotamia. These early home-comers had little or no thought of colonization when they entered Palestine, but had been enthused with the idea that somehow or other it was a sacred duty to return to Jerusalem to die. On the western slope of the Mount of Olives they purchased burial places, some at fabulous prices. They were zealous to be buried within the shades of the walls which enclosed Mount Moriah, the spot where their sacred temple once stood. As early as fifteen years ago, this slope was

fairly well covered by modest slabs of rock that simply marked the final resting places of home-wandering Jews. Little by little the population of Jerusalem was thus increased and other places, sacred to the memory of the Jews, were sought out, and Jews went there to live and die.

The places next to Jerusalem most favored in Jewish thought were Tiberias, on the seashore, and Safed, a small town in the hills of northern Galilee. Some of these Jews had limited incomes, barely sufficient to maintain a scanty existence, while others were in a destitute condition. Thus located in the land of their ancestors and afflicted by various degrees of poverty, they made strong appeals to their wealthy brethren in Europe and America. Sometimes these appeals fell unheeded, but stories of their sufferings and devotion soon awakened interest in the wealthier Jews whose alms ameliorated the sufferings of members of their race who apparently preferred to die of starvation, in the land of sacred and cherished memory, than to live in ease and comfort on any other spot of the earth. The restrictions of the Turkish government had been partially removed, and thus one by one the Jews wandered back either as pilgrims to Jerusalem, or with the avowed intention of spending their remaining days about this sacred city. The pilgrims left their alms, bought souvenirs, rendered what aid they could, and carried the story of their suffering brethren to their homes. And thus began the awakening of modern Israel. In that awakening, too, the idea that the country might be reclaimed, also began to take root. There were rich valleys and broad plains that offered a reward for honest labor.

In the meantime, the condition of the Jews in Russia and Roumania became a matter of deep concern to their more fortunate brethren of western Europe, and Baron Hirsch, who always had the interest of his unfortunate race at heart, began the establishment of a fund looking to the colonization of the Jews in foreign countries. The new colonization was intended as an escape from the arbitrary decrees of the czar, and Baron Hirsch began now to look about the world for some suitable place where his brethren could secure a livelihood by engaging in agricultural pursuits. Investigations were made both in the western and eastern hemispheres, and the spot which commended itself at that time most

favorably to the consideration of those who were about to establish these new colonies was the Argentine Republic. This new land was a long way distant from the center of Jewish life. Many of the orthodox Jews, who had been accustomed to make pilgrimages to the Holy Land, felt that the establishment of the Jewish nation in the Argentine Republic meant the deportation of the race farther and farther from the land they loved best. The effort met with strong opposition. It created an opposing faction, who, although they did not offer Palestine as a place for colonization, felt that the Argentine Republic was too far from home. It was away from the busy marts, from those centers of civilization which offered progressive Jews the best opportunities, and the argument then often offered against the colonization of that country was that it committed the Jews to an exclusively agricultural life. They had been merchants, and if not merchants, peddlers. They had carried on a business of one kind or another in a large or a small way. They were willing to abandon that life in part, but they had stronger inclinations for mechanical and industrial pursuits, for manufacturing of various kinds, than they had for agriculture.

The efforts met with less and less encouragement. The Jews were unwilling to go there, even though the most encouraging promises were held out. Finally the efforts of Baron Hirsch created a rivalry among his rich brethren, and Baron Rothschild began the establishment of Jewish colonies in Palestine. For each family the latter built a small brick house, consisting of two or three rooms. Each member of the family received the use of the house and the land for a specified number of years, and a stipend of so much per month for each member of the family. Jews were invited thither from Roumania and southern Russia. A half dozen colonies thus began in the valley of the Esdrælon, but the most of them were located in the large plains of Sharon which skirt the shores of the Mediterranean. In the beginning these efforts seemed almost hopeless. The writer remembers visiting the colonies in the year 1886-7. The colonists had but little idea of pioneer or agricultural life. They would sometimes leave the farm in the middle of the day, go into their homes, clear aside the little furniture that afforded them small conveniences, start up the fiddle and

begin the dance. There was a lack of thrift and a spirit of idleness all around, and it really appeared as if the efforts of colonizing the Holy Land must be entirely futile.

But these discouraging features of colonial life were not regarded as insurmountable obstacles. Little by little the Jews found wealth in the soil. Men took courage from neighbors' successes; splendid vineyards were planted, and it was found that the land was possessed of latent wealth. Other colonies were established. But the Turkish government afforded little opportunity for trade with the outside world. It was difficult to transport the products of the soil. There were no markets abroad. These economical problems soon began to attract the attention of the more thoughtful and business-like Jews throughout Europe. They felt that if commercial schools could be established, if factories could be built, and some suitable relationship established between the Jew in the Holy Land and the Jew abroad, business might thrive in Palestine as it had thrived centuries ago.

At bottom, then, this recent Zionist movement is largely one of an economic character. It is also one that has forced itself upon the minds of thoughtful Jews by reason of the development that is now going on throughout Asia. Those who have followed the march of events in Asia Minor, who have witnessed the building of new railroads, who have seen what is likely to occur when the trans-Siberian railroad shall be finished, who look upon the partition of China as a foregone conclusion, who marvel at the wonderful developments of the Japanese race, need not be surprised that the Jews thought that Asia was to be redeemed, that the ancient seat of religion and civilization was again to come into prominence, that its rich soils, with the treasures of its mountains, were all to offer their abundance in response to the efforts and ingenuity of man. The Mediterranean, which had become almost as much deserted as the great Sahara, is now increasing its commerce and ships are traversing it in all directions, and it is clearly seen that Palestine must be, in some measure, in modern times what she was in the past—the great highway between the East and the West.

The idea, therefore, of a return to the Holy Land has its historic justification. It has found its gradual development in the movements of the past forty years. It is also an economic one, for

it offers great inducements for the future. And there is still another reason for this idea which is now taking growth in the Zionist movement. During the last century there has been a gradual development of liberty for the Jews throughout all Europe—Russia and Roumania excepted—and even in Russia there has been a growth of power, and in Europe there has been among the Jews an intellectual development that has created feelings of national pride. The Jew begins to feel his power, his place, and his influence in the world as he has not felt them for more than two centuries. He is an important factor in politics as well as in commerce. The Jewish schools, within the last thirty years, have turned out some of the most brilliant and promising scholars of the world; and with the feeling of this power comes the thought of its exercise. I speak chiefly of the orthodox Jew who has no idea that his race can ever become assimilated with other races, or that his habits and religion will ever so change that he can take on the characteristics of other races. The Jews have never so united as to become a partisan factor in national politics. In America there is no Jewish vote. They do not consolidate in Europe to achieve any race advantages or national purpose. They are constantly overshadowed by the fear of anti-semitism. They prefer to surrender their privileges or forego their political rights rather than to venture upon a career which they feel sure must result in the strongest race prejudice, prejudice that may be as direful to the Jew as it has been calamitous in the past. They have the power, they feel it; how and where shall it be exercised? Not in a Jewish faction in other countries; that is really impossible. It must be exercised where the Jew himself constitutes the great majority, where the Jewish idea is the prevailing one; and there is no country in the world, which the Jew can look upon, that affords as excellent an opportunity for working out the manifest destiny of his race, as he now sees it, as Palestine.

So that within the last ten years new ambitions, new economic questions, religious rivalry, and race communion, have all conspired to create a feeling in favor of the Holy Land. Dr. Hertzl, an eminent journalist of Vienna, was one of the first to fully grasp the situation. He wrote a pamphlet on the subject. However, at first the appeal was little noticed, but it soon created

an intense interest among the Jews. In 1897, a conference of those in favor of this movement was called to meet in Basle, Switzerland. It faced strong opposition, especially among the leading Rabbis of England and America. The commercial classes, as a rule, did not support it, but still it appealed strongly to the racial side of Jewish life. Zionism had its economic aspect, and Jewish economists were attracted by that. It had its religious aspect, and the orthodox Jews were attracted by that. It had its national aspect, and the young scholars from the universities were attracted by that. It offered an asylum for those of Roumania and Russia, who still feel the heavy hand of their oppressors, and they were attracted by that.

Thus we see how it appeals to every phase of Jewish character and nationality. In the beginning, the movement was radically opposed. It was called Hertzl's folly. By some it was looked upon as something more serious than folly. It was thought that it would arouse old antagonisms, that the Turkish government would oppress the Jew, there being more than 60,000 of them already in Palestine. It was believed that Russia, which has so much interest in some of the sacred places of Palestine, would strongly oppose any concerted movement, and that by these oppositions new dangers would come to the unfortunate race.

However, the Zionists were not daunted. Another conference met in 1898. It manifested greater life, and showed that there was a spirit of conciliation among the orthodox Jews of every land. The German Jew, the Spanish Jew, the Arabic Jew were there from both hemispheres, and in the synagogue at Basle offered a prayer in the Hebrew tongue with an unanimity which betokened an enthusiasm that the critics of this movement felt was entirely wanting. While the movement may have had its origin largely in a religious feeling, economic questions soon began to develop, and the third conference which was held in Basle, August 16th of this year, developed political aspects. The Christian powers were to be sounded; the Sultan of Turkey was to be approached; a colonial trust company was to be formed, and altogether the movement has now so grown as to give assurance of permanent life. A corporation has been organized in London under English law. A trust company is now to be established

carrying a capital of ten million dollars. Since June last more than a million of this sum has been contributed, not by the wealthy Jews but by the proletariat of America and Europe. Thousands and tens of thousands of Jews are taking stock in this company, which has a final object in the purchase of land in Palestine and the aid of those who are already there, and it will further undertake the establishment of factories as well as the development of the soil. The leaders assert their intention to acknowledge the suzerainty of the Sultan. They want autonomy for local government. They will ask for commercial freedom, but are willing to pay a royalty to the Sultan of Turkey.

So imbued have these Jews become with the idea of national life that they have already selected a national flag. It is to be the six-pointed shield of David, in blue, on a ground of white. The new societies aiding the Zionist movement have increased tenfold within the last two years, and whatever may be said about the universality of this movement, it is certain that it has already received strength sufficient to make itself felt and to direct its activities along lines of practical value. The number of Jews in Palestine at the present time is estimated all the way from sixty to eighty thousand. It is said also that in that country there are 600,000 inhabitants, but it may be doubted whether there is so large a number. A railroad has already been built from Jaffa to Jerusalem, and one must sooner or later be built from Haifa to the interior, and beyond the Jordan. Technical schools are established, and at the present time there is an energy and enthusiasm manifested among the Jewish race that have never been felt since its dispersion. There is behind all this movement, likewise, a moral force. The idea prevails among the Jews that they can promote the advancement of learning and morality by adherence to their ancient religion; that their sacred records have been the inspiration of Christians, and that a rejuvenated life and a return to those fundamental principles which made them great as a nation, will produce the same blessings and advantages to the future that the written word has furnished for the past.

It may be said in concluding, however, that there is no immediate intention of purchasing the Holy Land. The idea prevails that those who are there at the present time may be strengthened

in their position, that new land may be purchased, and that step by step, agriculture and manufacturing may go on, and that in the meantime, the Jews are sufficiently strong in the world to afford a market for the products of their brethren in the Holy Land. But it is doubtful if this gradual process can be carried on. If it is, it will be because of the difficulties which the Turkish government puts in the way of the movement. Many Jews will not wait for the action of the Turkish government. They will go there; they will make efforts on their own account, and if the progress of this Zionist movement is as vigorous in the next ten years as it has been in the past three, it is only a question of a few years before the transformation of the Holy Land shall begin, when its hillsides will be replanted by forests, when the streams will gush forth and pour their life-giving substance into the valleys below; and it is not beyond the possibilities of human reckoning to calculate that within the next two decades, five or six million Jews will find themselves established again in the land of their forefathers.

We are at the close of the nineteenth century. It is an age of electricity. It is an age of great financial schemes. Plans are barely made before they are carried into execution, and the new movement has an idea as well as an ideal, and in the long run, ideas shape themselves into history, and history is made so rapidly that we scarcely contemplate the possibilities before we are faced by the reality of great movements of this character. The Jew is in earnest. He has the energy, the wealth, and the intellect, and will soon attain the results of the present effort, and the conquest will be his. From this time on, the Zionist movement may be classed among the great problems of the world's history.

A REVERIE.

BY H. W. NAISBITT.

I linger 'mid the shadows flitting o'er this life's highway,
Its sunshine blinds my vision, and I look too far away;
I can stand the cloud or raindrops, or mists which hide from sight
Each winding curve my steps must take before 'tis truly night.

The mountain top, the widespread vales, have not that loving spell
Which quiet nook, and leafy lanes, and bounded vistas tell;
The little and the nearest-by, my soul with rapture thrill
Far more than landscapes spreading out, which unknown distance fill.

All detail fades, at sea, on land, excess is mind o'erthrown;
Mayhap 'tis great and grand in moods, uncoveted, unknown;
'Tis wealth, embarrassing—too much, for simple common ken,
And soul shrinks from this mighty whole to meaner things of men.

In dreams of thought some see afar, dominions, thrones and kings;
They soar amid eternities, as if on seraph's wings;
I only ask a humble place, a sphere within my reach,
To meet my duty day by day, and then its lessons teach.

This task, well done, will Heaven give, whate'er that bliss may be;
It may not be a crown or throne, where there is no more sea;
But 't will be sweet in rest, or work, as He may think 'tis best,
And I shall love, I hope, His will, for I have proved it best.

FIRST MISSION TO THE LAMANITES.

BY JOHN JAKUES, ASSISTANT CHURCH HISTORIAN.

The American Indians are of the house of Israel. The Book of Mormon is a history of their forefathers, whom it terms Lamanites and who came originally from Palestine to America. That book, revealed by an angel to Joseph Smith, the Prophet, and by him translated into English by the power of God, and published to the world in 1830, says that the Lamanites once were "a white and delightsome people," and that they will be again through obedience to the Gospel of our Lord and Savior Jesus Christ, their dark skins being a curse inflicted upon them by the Almighty for their sins many generations ago. That book also states that a great work will be done among the Lamanites in regard to the Gospel in the latter days.*

Since the organization of the Church of Jesus Christ of Latter-day Saints, in 1830, numerous missions have been engaged in to and amongst the Indians, in different parts of North America, with varying success. In some instances many have believed in the Gospel restored through Joseph Smith, and have been baptized for the remission of their sins.

In the summer and fall of 1830, after the publication of the Book of Mormon, several of the Elders manifested a great desire concerning the Lamanites in the west, hoping the time had come when the promises of the Lord respecting them were about to be fulfilled. It was agreed that Joseph Smith should enquire of the Lord respecting the propriety of sending Elders among them,

*Read II Nephi 30: 3-6.

which was done accordingly, and in September, a revelation was received, of which the following is a portion, relating to Oliver Cowdery:

“And now, behold, I say unto you, that you shall go unto the Lamanites and preach the Gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my Church to be established among them.”

In the same month a revelation was given through Joseph to Peter Whitmer, on the same subject, the following being an extract:

“Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my Gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you.

“And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my Church among the Lamanites.”

Another revelation, in this connection, was given in October of the same year, through Joseph, to Parley P. Pratt and Ziba Peterson, of which the following is a part:

“And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my Gospel and learn of me, and be meek and lowly of heart;

“And that which I have appointed unto him is, that he shall go with my servants Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites;

“And Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their advocate with the Father.”

The four brethren named immediately began to make preparations for their journey, from Fayette, western New York, to the borders of the Lamanites, which were then on the western boundaries of the state of Missouri and of the United States, some fifteen hundred miles distant. As soon as the missionary brethren were ready, they bid adieu to their relatives, brethren and friends, and commenced their journey late in October, 1830. They started on foot, “preaching by the way, and leaving a sealing testimony

behind them, lifting up their voices like a trump in the different villages through which they passed." This was the first mission through the western states and to the Lamanites since the organization of the Church.

As stated in the revelations, the missionaries were Oliver Cowdery, Peter Whitmer, Jun., Parley P. Pratt and Ziba Peterson.

When near Buffalo, these missionaries called on an Indian nation and spent part of a day with them instructing them in regard to their forefathers. The Indians received the brethren kindly and manifested much interest in their message. Two copies of the Book of Mormon were given to certain of the Indians who could read.

The missionaries continued their journey and about two hundred miles further called on Mr. Sidney Rigdon, living about two miles from Kirtland, Ohio, who was a former friend and instructor of Elder Parley P. Pratt, when in the Reformed Baptist Society. Mr. Rigdon entertained the missionaries cordially and hospitably. They presented him with a Book of Mormon, which he received with much interest.

The missionaries remained in Kirtland and neighborhood a considerable time, visiting from house to house, preaching the Gospel. Their labors resulted in Mr. Rigdon and a number of others being converted and baptized. In two or three weeks one hundred and twenty-seven souls were baptized in that region, and the number in a short time afterward increased to one thousand. After ordaining several brethren to the ministry, the missionaries took leave of the Saints and resumed their journey westward.

Fifty miles west of Kirtland, the missionaries found some people who wished to entertain them and hear them preach, while others were much opposed to them. Simeon Carter kindly took them in, and entertained them. In the evening, while they were reading to him and explaining the Book of Mormon, there came a knock at the door and an officer entered with a warrant from a magistrate, named Byington, to arrest Elder Pratt on a frivolous charge. He and another of the brethren accompanied the officer a couple of miles in the dark to the place of trial before false witnesses and a judge who boasted of his intention to put the missionaries in prison, to test the powers of their apostleship, as he said.

Elder Pratt concluded to make no defense. He was ordered to prison, or to pay a sum of money which he did not have. But the two were kept in court till near midnight and urged to settle the matter by paying the money demanded. At Elder Pratt's request, Brother Peterson sang the hymn, "Oh how happy are they," which exasperated the court still more.

Elder Pratt proposed that if the witnesses would repent of their false swearing and the magistrate of his unjust and wicked judgment and of his persecution, blackguardism and abuse, and all kneel down together, the two brethren would pray for them, that God might forgive them. "My big bull dog pray for me," said the judge. "The devil help us," exclaimed another. The court adjourned, and Elder Pratt was taken to a public house near by and locked in.

In the morning the officer took Elder Pratt to breakfast. Afterward, while waiting for him to be taken to prison, his fellow missionaries came along and called to see him. He told them to pursue their journey and he would soon overtake them.

The following is from Elder Pratt's Autobiography:

"After sitting awhile by the fire in charge of the officer, I requested to step out. I walked out into the public square, accompanied by him. Said I, 'Mr. Peabody, are you good at a race?' 'No,' said he, 'but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding.' 'Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast. I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness—good day, sir.'

"I then started on my journey, while he stood amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of

the road. He now came hallowing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in pursuit, clapping his hands and hallooing, 'Stu-boy, stu-boy—take him, Watch—lay hold of him, I say—down with him,' and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me to assist the officer, in sending the dog with all fury to the forest, a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction.

"Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since. I took a back course, crossed the road, took round into the wilderness, on the left, and made the road again in time to cross a bridge over Vermilion River, where I was hailed by half a dozen men, who had been anxiously waiting our arrival to that part of the country, and who urged me very earnestly to stop and preach. I told them that I could not then do it, for an officer was on my track. I passed on six miles further, through mud and rain, and overtook the brethren, and preached the same evening to a crowded audience, among whom we were well entertained."

After several days' travel, the missionaries arrived at Sandusky, in western Ohio, where the Wyandot tribe or nation of Indians resided. The missionaries called on them and were well received, spending several days with them and laying before them the record of their forefathers. The Indians rejoiced in the tidings, bade the missionaries God speed, and desired them to write regarding their success among the tribes further west, who had removed to the Indian Territory, where the Wyandots expected soon to follow.

Leaving that people, the missionaries continued on to Cincinnati, where they staid several days, preaching, though not with much success. About December 20th, they took passage on a steamer for St. Louis. At the mouth of the Ohio, the river was blocked with ice and the boat stopped. They landed and went on foot about two hundred miles, halting for several days in Illinois,

about twenty miles from St. Louis, in consequence of a severe storm of rain and snow lasting a week or more, the snow falling in some places nearly three feet deep. Although in the midst of strangers, the missionaries were kindly entertained, found many friends, and preached to large congregations in several neighborhoods. Elder Pratt continues:

"In the beginning of 1831, we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak north-west wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the mid-day sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

"After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

"This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the Gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

"This was the first mission performed by the Elders of the Church in any of the States west of New York, and we were the first members of the same which were ever on this frontier."

Two of the missionary Elders began to work as tailors, while the others crossed the frontier and commenced their mission among the Indians or Lamanites, passing one night among the Shawnees, and the next day crossing the Kansas river and going among the Delawares.

Inquiring for the residence of the principal chief, the missionaries were introduced to an aged and venerable looking man, who had long stood at the head of the Delawares, and had been looked up to as the great grandfather, or sachem, of ten nations or tribes. His lodge was a two-roomed cabin, and he was seated on a sofa of furs, skins and blankets, before a large fire in the center of the room. His wives were neatly dressed in calicoes and skins, and wore many silver ornaments. As the brethren entered the cabin, the chief took them by the hand with a hearty welcome, and motioned them to be seated on some blankets or robes. At his bidding, his wives set before the brethren a tin pan full of beans and corn boiled together; very good eating, although the three brethren had to use alternately the same wooden spoon.

The missionary brethren, through an interpreter, made known their errand, told of the Book of Mormon, and asked the chief to call the council of his nation together and give the missionaries a full hearing. He promised to consider till next day, meantime recommending them to the care of Mr. Pool, their government blacksmith, who entertained them kindly and comfortably.

Next morning the missionaries again called on Mr. Anderson, the old chief, and spoke further of the book. He did not want to call his council, made excuses, and then refused, as he had ever been opposed to the presence of missionaries among his tribe. But the conversation continued, and finally the chief began to understand the nature of the book. Then his mind changed, he became suddenly interested, sent a messenger, and in about an hour some forty men assembled in his lodge, shook hands with the missionaries, and sat down in grave and dignified silence. The chief then requested the missionaries to proceed, and Elder Cowdery addressed the council as follows:

“Aged Chief and Venerable Council of the Delaware Nation: we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts, and which will do the red man good as well as the pale face.

"Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers, their possessions are small, and the pale faces are many.

"Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and prophets. This they wrote in a book, together with their history and the things which should befall their children in the latter days.

"This book was written on plates of gold, and handed down from father to son for many ages and generations.

"It was then that the people prospered, and were strong and mighty; they cultivated the earth, built buildings and cities, and abounded in all good things, as the pale faces now do.

"But they became wicked, they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams, no more visions, no more angels sent among them by the Great Spirit, and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth that it might be preserved in safety and be found and made known in the latter day to the pale faces who should possess the land, that they might again make it known to the red men, in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red men would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges, should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

"Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up prophets and wise and good men among them again, who should teach them many things.

"This book which contained these things was hid in the earth by Moroni in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the great Spirit sent an angel to him and told him where this book was hid by Moroni, and commanded him to go and get it. He accordingly went to the place and dug in the earth and found the book written on golden plates.

"But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it, but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

The chief was then presented with the Book of Mormon. The council conversed together in their own tongue, and then the chief replied to the missionaries as follows:

"We feel truly thankful to our white friends who have come so far and been at such pains to tell us good news and especially this new news concerning the book of our forefathers; it makes us glad in here [placing his hand on his heart].

"It is now winter, we are settlers in this place, the snow is deep, our cattle and horses are dying, our wigwams are poor, we have much to do in the spring—to build houses, and fence, and make farms. But we will build a council house and meet together, and you shall read to us and teach us more concerning the book of our fathers, and the will of the Great Spirit."

The missionary brethren lodged again at Mr. Pool's, told him of the book, and he became a believer in and advocate of it.

For several days they instructed the old chief and many of his

tribe, who became increasingly interested from day to day, until nearly the whole tribe felt a spirit of inquiry and excitement on the subject. As several of them could read, they were presented with copies of the book, with the explanation that it was the book of their forefathers. Some rejoiced exceedingly and told the news to others in their own language.

The excitement spread to the frontier settlements in Missouri, stirring up the jealousy and envy of the Indian agents and sectarian missionaries to such a pitch that the Elders were ordered out of the Indian country on the wolf and lamb pretense that they were disturbers of the peace, and they were threatened with the military in case of non-compliance.

Being thus arbitrarily compelled, the Elders left the Indian country and commenced laboring in Jackson County among the white people, by whom they were well received, many listening to them, and some were baptized and added to the Church. Elder Pratt says:

"Thus ended our first Indian mission, in which we had preached the Gospel in its fullness and distributed the record of their forefathers among three tribes, viz., the Catteraugus Indians near Buffalo, N. Y., the Wyandots of Ohio, and the Delawares west of Missouri. We trust that at some future day when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day."

By the 14th of February, 1831, the cold, north wind was followed by a milder breeze from the south, the deep snows settled down, and spring appeared to be returning. Elders Cowdery, Whitmer, Pratt and Peterson, also F. G. Williams, who had accompanied them from Kirtland, assembled in council at Independence, Jackson County, Mo., and concluded that one of them should return to the Church in Ohio and perhaps to head-quarters in New York, to report to the Presidency of the Church. Elder Pratt was selected for that purpose. He accordingly took leave of them and other friends thereabout and started on foot for St. Louis, about three hundred miles distant, arriving there in nine days.

By this time the snow had melted, the rivers were breaking up, and the country was covered with mud and water. After

spending a few days with a friend, in the country near St. Louis, where he had stayed on his way out, Elder Pratt took steamer in St. Louis for Cincinnati, landing there in a week. Thence he traveled on foot to Strongville, Ohio, forty miles from Kirtland, making the journey from Cincinnati, about two hundred and fifty miles, over very bad, muddy roads, which caused Elder Pratt to be much fatigued and sick.

Hearing that some brethren lived in Strongville, Elder Pratt sought to find them and try their hospitality to a sick and weary stranger. He went to the house of an old gentleman named Coltrin about sundown and asked if they could entertain a weary stranger who had no money. The old gentleman looked at the tired and "weather-beaten traveler, soiled with the toil of a long journey, besmeared with mud, eyes inflamed with pain and a visage lengthened by sickness and extreme fatigue." After a moment's hesitation, he bade Elder Pratt welcome and invited him into the house, where several ladies were at tea, who received him with a smile of welcome and insisted on his sitting down to tea with them. Then ensued a conversation something like the following:

"Stranger, where are you from? You certainly look weary; you must have traveled a long distance!"

"Yes; I am from beyond the frontiers of Missouri; a distance of twelve hundred miles."

"Ah, indeed! Did you hear anything of the four great prophets out that way?"

"Prophets! What prophets?"

"Why, four men—strange men—who came through this country and preached, and baptized hundreds of people; and, after ordaining Elders and organizing churches, they continued on westward, as we suppose, to the frontiers on a mission to the Indians; and we have never heard from them since. But the great work commenced by them still rolls on. It commenced last fall in Kirtland and has spread for a hundred miles around; thousands have embraced it, and among others, ourselves and many in this neighborhood."

"But what did they preach? And why do you call them prophets?"

"Why they opened the Scriptures in a wonderful manner;

showed the people plainly of many things to come; opened the doctrine of Christ as we never understood it before; and among other things they introduced a very extraordinary book, which they said was an ancient record of the forefathers of the Indian tribes."

"How were they dressed and in what style did they travel?"

"They were dressed plainly and comely, very neat in their persons, and each one wore a hat of a drab color, low, round crown and broad brim, after the manner of the Shakers, so it is said; for we had not the privilege of seeing them ourselves.

"However, these fashioned hats were not a peculiarity of this people; but were given to each of them by the Shakers at the time they passed through this country; so they wore them. As to their style of traveling, they sometimes go on foot, sometimes in a carriage and sometimes, perhaps, by water; but they provide themselves with neither purse nor scrip for their journey, neither shoes nor two coats apiece."

"Well, from your description of these four men I think I have seen them on the frontiers of Missouri. They had commenced a mission in the Indian territory, but were compelled by the United States agents, influenced, no doubt, by missionaries, to depart from the Indian country, although well received by the Indians themselves."

"You saw them, then?"

"I did."

"Were they well?"

"I believe they were all in good health and spirits."

"Will they return soon? O, who would not give the world to see them?"

"Well, I am one of them, and the others you may perhaps see."

"You one of them! God bless you. What is your name?"

"My name is Parley P. Pratt, one of the four men you have described, but not much of a prophet; and as to a sight of me in my present plight, I think it would not be worth half a world."

Elder Pratt says:

"The rest of the conversation I cannot write, for all spoke, all laughed and all rejoiced at once. The next morning I found

myself unable to arise from my bed, being severely attacked with the measles. I came near dying and was confined for one or two weeks among them, being scarcely able to raise my head. I was watched over night and day, and had all the care that a man could have in his father's house. As I recovered in part, being still very weak, I was provided with a horse on which I arrived at Kirtland. Hundreds of the Saints now crowded around to welcome me, and to inquire after my brethren whom I had left in Missouri. Here also I again met President Joseph Smith who had, during our absence come up from the state of New York."

The following is part of a letter from Oliver Cowdery, dated, Kaw Township, Mo., May 7, 1831, and shows how little was then generally known of the Lamanites or Indians in the great west:

"I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle; and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is because I feel under obligations to communicate to my brethren every information concerning the Lamanites, that I meet with in my labors and travels."

BE, THEREFORE, LOVING.

As from the lofty Wasatch heights,
The rock-ribbed rivers flow
To cheer, refresh and beautify
The thirsty vales below,—
So, from the heights of human love,
Rich founts of kindness well,
Which, sprinkled on the thirsting soul,
Their own sweet story tell.

HOW I BECAME A "MORMON."

BY DR. KARL G. MAESER.

Only in compliance with the counsel of President F. D. Richards have I reluctantly yielded to the repeated solicitations of the editor to relate briefly in the columns of the ERA the incidents preceding and accompanying my conversion to the great work of the latter days, and my baptism into The Church, at Dresden, Saxony, October 14, 1855.

As "Oberlehrer" at the Budich Institute, Neustadt, Dresden, I, like most of my fellow-teachers in Germany, had become imbued with the scepticism that characterizes to a large extent the tendency of modern higher education, but I was realizing at the same time the unsatisfactory condition of a mind that has nothing to rely on but the ever changing propositions of speculative philosophy.

Although filled with admiration of the indomitable courage, sincere devotion, and indefatigable energy of the great German Reformer, Martin Luther, I could not fail to see that his work had been merely an initiatory one, and that the various protestant sects, taking their initiative from the revolutionary stand of the heroic monk at Wittenberg and Worms, had entirely failed to comprehend the mission of the reformation. The only strength of Protestantism seemed to be its negative position to the Catholic church; while in most of the positive doctrines of them ultifarious protestant sects their antagonism to one another culminated only too often in uncompromising zealotry. These ideas illustrate in the main my views on religious subjects, at that time, and are explanatory of the fact that scepticism had undermined the religious impressions of my

childhood days, and why infidelity, now known by its modern name as agnosticism, was exercising its disintegrating influence upon me.

In that dark period of my life, when I was searching for a foothold among the political, social, philosophical, and religious opinions of the world, my attention was called to a pamphlet on the "Mormons," written by a man named Busch. The author wrote in a spirit of opposition to that strange people, but his very illogical deductions and sarcastic invectives aroused my curiosity, and an irresistible desire to know more about the subject of the author's animadversion caused me to make persistent inquiries concerning it. There were no "Mormons" in Saxony at that time, but, as I accidentally found in an illustrated paper, they had a mission in Denmark. Through an agent, I obtained the address of Elder Van Cott, then President of the Scandinavian mission. My letter addressed to that gentleman brought the answer that neither he nor his secretary could understand much German, but that Elder Daniel Tyler, President of the Swiss and German mission at Geneva, would give me all information I should desire on the subject of "Mormonism." I addressed myself, therefore, to that gentleman.

What I now relate in this paragraph, I never learned until twelve years later, at Beaver City, Utah, where Brother Tyler related it in my presence, at a meeting of the Relief Society. When my letter arrived at Geneva, headquarters of the mission, one of the traveling Elders suggested to President Tyler to have nothing to do with the writer of the letter, but to send it back without any answer, as it was most likely only a trick of the German police to catch our possible connections in that country. President Tyler declared that as the letter was impressing him quite differently, he would send it back as suggested, but that it would come back again with more added to it, if the Lord was with the writer. Thus I got my letter back without any explanation or signature, only in a new envelope addressed to me. I felt insulted, and sent it with a few words of inquiries about this strange procedure, to Elder Van Cott, at Copenhagen. By return mail I received an apology from President Van Cott, stating that there must be a mistake somewhere, as Elder Tyler was a good and wise man. He had, however, sent my letter again to Geneva with an endorsement. This led to a long correspondence between Elder Tyler and myself.

Pamphlets and some books were forwarded to me. Having some conceited notions in those days about illiteracy, and no faith in Bible or religious doctrines, correspondence and publications had no other effect upon me than to convince me that "Mormonism" was a much bigger thing than I had anticipated. I therefore expressed a desire for having an Elder sent to me.

A few weeks after that request had been made, Elder William Budge, now President of Bear Lake Stake, arrived at my house. It was providential that such a man was the first "Mormon" I ever beheld, for, although scarcely able to make himself understood in German, he, by his winning and yet dignified personality, created an impression upon me and my family which was the keynote to an indispensable influence that hallowed the principles he advocated. After about eight weeks' sojourn in our family, during which time my brother-in-law, Brother Edward Schoenfeld, and wife, and another teacher at one of the public schools in Dresden, had become interested in the teachings of the "Mormon" Elder, Elder F. D. Richards, then President of the European mission, and Elder William Kimball, arrived in Dresden. A few interviews at which Elder Budge acted as interpreter, led to the baptism of eight souls in the river Elbe; the first baptisms after the order of the Church of Jesus Christ of Latter-day Saints in that country.

On coming out of the water, I lifted both of my hands to heaven and said: "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause."

There seemed to be no response to my fervent appeal, and we walked home together, President Richards and Elder Budge at the right and the left of me, while the other three men walked some distance behind us, so as to attract no notice. The other members of the family were baptized a few days later. Our conversation was on the subject of the authority of the Priesthood, Elder Budge acting as interpreter. Suddenly I stopped Elder Budge from interpreting President Richards' remarks, as I understood them, and replied in German, when again the interpretation was not needed as President Richards understood me also. Thus we

kept on conversing until we arrived at the point of separation, when the manifestation as suddenly ceased as it had come. It did not appear to me as strange at all while it lasted, but as soon as it stopped, I asked Brother Budge what that all meant, and received the answer that God had given me a testimony. For some time afterwards, whenever I conversed with President Richards, in England, we could understand each other more readily than when I was conversing with others, or rather trying to converse, until my progress in the English language made this capacity unnecessary.

This is the plain statement of the power of the Holy Spirit manifested to me by the mercy of my Heavenly Father, the first one of the many that have followed, and that have corroborated the sincere conviction of my soul, that the Church of Jesus Christ of Latter-day Saints is of God and not of man.

DON'T SEND MY BOY WHERE YOUR GIRL CAN'T GO.

Don't send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please do not tell him so.
This world's old lie is a boy's worst foe—
To hell or the kingdom they each must go.

Don't send my boy where your girl can't go;
For a boy or a girl sin is sin you know;
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's tonight.
That which sends a girl to the pits of hell
Will send the soul of my boy there as well.

ANON.

THE RETURNED ELDER.

BY NEPHI ANDERSON.

Last Sunday evening I heard Elder Thomas Aldeen speak in ward meeting. He made his report, in fact, and it was indeed interesting. The speaker was no other than my old neighbor and friend, Tom Aldeen, but I introduce him by his full name and title with all due respect. Tom has earned it, if any Elder in the Church has.

The meeting house was full, mostly young people, as they like to be out on a Sunday evening. As usual it was crowded near the door, with plenty of unoccupied seats up by the stand. I always go up in front. I can there see better and hear better—besides I like to set a good example to the young folks.

I didn't know that Tom had returned, though his mother had told me a few days before that she was expecting him. I was fairly seated when there was a general turning of heads—yes, I plead guilty of turning too, though I usually control myself in this respect—and in came Tom and his mother. He was carrying her shawl over his arm, and after finding her a seat was about to sit down when he caught sight of the Bishop's beckoning hand and went on up towards the stand.

When we obtained a full view of him, how we all did stare. Was that Tom Aldeen who had left us a little over two years ago? The timid, awkward, blundering Tom who had always come to Sunday School in his overalls and colored shirt, and who had usually made such pitiable failures when placed on the program for conjoint sessions? Though let me say right here that Tom did very

well in the Mutual, and mark it, he never refused or shirked a duty.

But here he was, walking up the aisle. His shoulders were straighter and broader, and the black ministerial coat fitted him perfectly. His steps had lost their hesitancy and now he walked as though he was sure of the ground upon which he trod.

As I looked at him and listened to his remarks that evening, I couldn't help thinking what a blessed thing this missionary system is to us all, and to the Church.

Tom told his experiences—of his travels, his trials, his conversations, and other matters that go to make up the curriculum of that great school, a mission. He told of the warm, large-hearted Saints in the world, and how the Gospel had drawn them together as one. As he spoke his face lightened, his eyes beamed. He seemed charged with the divine power, love, and that whole meeting, I am sure, received of its blessed influence. And I thought again, what would we do, we cold, unfeeling, stay-at-home Saints, if it were not for these missionaries continually coming home with their brightly glowing Gospel love with which to re-ignite our own smouldering fires.

As Tom was telling us of his first few weeks' experience, of his struggles with powers both seen and unseen, I happened to glance across the room to where a number of girls were sitting in the choir. Tom's recital was touching, and everyone listened with wrapt attention, but I could not help noticing how Helen Archer looked. Helen naturally pale, was whiter than ever, save a bright red spot in each cheek. The large eyes looked steadily at the speaker, and there were tears in them which she could not altogether suppress. Was Helen surprised at Tom's transfiguration? Perhaps; but I had my misgivings that other emotions besides that of mere surprise were agitating her at that moment.

I may as well tell the secret, seeing that I am Tom's neighbor and know an item or two about the doings of both Helen and Tom.

Before Tom had left on his mission, he had, in his awkward way, made love to Helen. Seemingly she had treated him kindly enough, but it proved that she was deceiving him all the time. It was handy to have someone take her sleigh-riding and to parties

but—I am sorry to say that Helen said unkind things of honest Tom behind his back. Once or twice she hurt him terribly. For instance:

It was the spring before Tom left. Remember, Tom was a farmer and managed his mother's farm. He was in the habit of taking his milk buckets down to the pasture, milking his two cows and carrying the milk home instead of driving the cows through a muddy slough to the corral.

One evening I saw Tom come along from the pasture with his buckets full of rich, foamy milk. He seemed merry that evening, for he was whistling such a lively tune that the frogs in the pond ducked their heads under and hid for shame. I still remember what a mild, beautiful spring evening it was, and just how Tom looked in his blue overalls and jumper, big straw hat, and boots smeared with mud. Some planks had been placed over the wettest part of the slough, and just as Tom got to them, who should come along but Helen Archer and her party of visitors from Ogden. As they got on the planks to tip-toe over, they held up their white dresses and balanced their dainty parasols with many a tittering exclamation of fright. Tom put his buckets on the ground and stood aside to let them pass. Tom was nervous, I could see. Helen did not catch sight of him until she was within a few feet of his buckets. She instantly colored, but went by without recognizing him. The other girls stared at him as they passed.

Tom whistled no more that evening. I could see that the poor boy was nearly heart broken. He bothered Helen no more after that, and strange to say, I believe no other boy has either.

But Elder Aldeen is closing. "And now I am pleased to be home again," he said; "but I do not wish to cease doing good. I hope I may be able to retain a portion of that good Spirit which God has been pleased to give me in my mission work. I wish to be still useful in building up the kingdom of God. Amen."

After the meeting, I shook Tom heartily with both hands. His friends gathered around to greet him. The girls in the choir stood waiting for their turn, and Helen had separated herself from them as if she wished to be the last to shake his hand.

No; I could see no difference in Tom's greeting when he came to Helen.

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

EVIL SPIRITS REBUKED—THE GIFT OF TONGUES AND PROPHECY.

BY ELDER EZRA C. ROBINSON.

While traveling as a missionary in the Southern States, it was my happy portion on a number of occasions to witness a fulfillment of the Savior's promises to the believers. To the many testimonies borne that the signs follow the believers and that the gifts and blessings of the Gospel are enjoyed among the true followers of Christ in this age, I wish to add one more testimony.

In the central part of North Carolina a few honest souls had accepted our testimony and were baptized. A small branch of the Church was established and we held conference with the Saints resulting in the arousal of considerable interest. At the close of the meeting a number presented themselves for baptism. A young lady who was converted and who had previously witnessed the power of God in her own behalf in the rebuking of evil spirits, attended our meetings with the intention of accepting the Gospel, but for some reason she decided to defer baptism until some other time. As soon as she returned home she was again attacked by evil spirits who obtained possession of her body, cast her to the floor, and tormented her fearfully. We were called in to administer

to her and she asked us to baptize her and to pray to the Lord in her behalf. Before we could attend to the ordinance of baptism, we had a terrible encounter with the powers of darkness. For three hours we stood over her exercising the authority of the Priesthood in rebuking the evil spirits who stubbornly resisted us and returned at short intervals after being rebuked, struggling for the mastery. She pointed toward the ceiling, crying, "Can't you see them?" When we placed our hands upon her head she rose from her prostrate position with such violence as to throw me upon my back. Finally, impressed by the Spirit of the Lord, we anointed her with oil and she was relieved from that time until she was baptized a few hours later. When taken to the water she was very weak, unable to walk without assistance, but when baptized she was restored. The glow of health returned to her cheeks and she walked home without the least assistance. Her father, who had been an avowed infidel for many years, soon afterwards accepted of the Gospel with others of his family, rejoicing in the mercy of God which had led them into the light.

Although born and reared in the Church, I had never had the privilege of hearing the gift of tongues manifested prior to my missionary call. On one occasion while in the field, I felt a peculiar desire to hear the gift. Six of the Elders were holding a Priesthood meeting. Before the meeting opened I had besought the Lord to bless a certain Elder (naming him) with the gift of tongues during the meeting we were about to hold. In the meeting, while addressing the brethren on the gifts and blessings promised to the Saints, I offered a silent prayer that the Lord would bless this particular Elder with the gift of tongues. Almost instantly he was raised to his feet by the power of God and spoke in an unknown tongue, even before I had taken my seat. Very vividly do I recall with what unspeakable joy I realized that before me stood a servant of God clothed upon with the Holy Ghost, speaking as did the apostles of old upon the day of Pentecost. Tears of joy sprang to our eyes and we felt that we were indeed baptized with the Holy Ghost and with fire. And, when the interpretation was given by the same power in answer to our humble petitions, we felt we could go forth and testify that we knew of a surety that

the gifts and blessings of old were restored, for we had tasted of the heavenly gift.

My mind reverted back a year and a half when the Lord had blessed me with the spirit of prophecy and before thirty-six Elders of our conference I had prophesied that we would yet go forth and speak with tongues and prophesy, and heal the sick by the power of God, and build branches of the Church in many parts of that land. I realized that here was at least a partial fulfillment.

Afterwards I witnessed these blessings poured out in abundance, and I wish to bear my humble testimony to the youth of Israel that I know that the signs do follow the believers in this age and that the God of Heaven has restored the Holy Priesthood to earth again, and that the Gospel is indeed the power of God unto salvation.

Manitoba, Canada.

THE SPIRIT OF PROPHECY—AN ELDER'S INFLUENCE.

BY ELDER JOSEPH ORTON.

In England, in my very childhood, on reading the New Testament in the hearing of an old gentleman, who could have had no knowledge of the restoration of the Gospel in this dispensation, he said, "My lad, *you* will live to see apostles and prophets on the earth and the gifts and blessings of the Gospel as anciently enjoyed." The aged man was remembered in my early temple labors.

In Feb., 1886, having embarked on the S. S. Wisconsin, Guion Line, for a mission to England, on recovery from sea-sickness, I issued works of the Church and pamphlets, bearing on the "Mormon" question, among the ship's passengers. Soon afterwards a gentleman, politely accosting me, asked, "Are you a 'Mormon' Elder?" I answered "Yes." Continuing he said: "Sir, I must tell you that

from the time of our leaving New York harbor until I learned that a 'Mormon' Elder was aboard, I feared this vessel would not reach her destination, and I would see my family no more. Now my fear is gone, all doubts have fled." Being the only member of the Church on board, I silently tendered thanks to our Father for the wonderful influence one solitary Elder may possess.

St. George, Utah.

TWO CASES OF HEALING.

BY ELDER JUNIUS C. JENSEN.

While I was laboring with five other Elders in Kansas City, Mo., last April, tracting and visiting the people, we were called upon one day by a Mr. Frank W. Olsen, who stated that his child was very sick with spinal meningitis. At his request we visited the house, and found in attendance two skilled physicians. They, however, had given up the child as lost, declaring, that it could not live until noon, that it would be a miracle if it recovered; and even then, its condition would be such that the parents would wish it had died. Its condition was certainly pitiable, it having sustained a rupture prior to being attacked by the spinal trouble. The mother and grandmother of the child had faith in the power of God to heal, and in accordance with their wishes we administered to the child, in the evening, and again in the morning and evening of the following day. A week later Elder Aylet and myself visited the family and found the child playing on the floor, perfectly healed, both of the spinal disease and the rupture.

The following month we were visited by a man named Sherman Dismany who stated that his wife was very ill and had desired him to bring some of the Elders. Though converted to the Gospel, this family had not as yet been baptized. They resided some ninety miles from Kansas City. Elder S. H. Cox and myself visited the place, and at the woman's request administered to her. Ten

minutes later her father, who was not a believer, came to us with tears in his eyes declaring that now he could see why she had desired the Elders to come, for she had certainly experienced great relief. After supper, while singing hymns for the family, we were aided by some invisible singer, an additional voice being heard by Mrs. Dismay and Elder Cox. We afterwards held six well-attended meetings in this neighborhood and were well cared for by the people. We feel to thank the Lord for His goodness and for these manifestations of His power.

"YANKEE DOODLE."

"Yankee Doodle," called our national air, is a musical vagabond, a literary Bohemian. The words are older than our Revolution, for they date back to the time of Charles the Second. It was also a satire on Cromwell. It cannot be called a national song, although national property, and it is not a treasure of high value. It now exists only as instrumental. It has not a national character and must be silent when serious purposes are desired, and men's hearts are moved to high effort and great sacrifice, but as a quick-step it is always inspiring. Whence its name or how it originated is not clearly known. Tradition affirms that with slight variations it has been known from time immemorial in Spain, Italy, France, Hungary and Germany. It was introduced into America in 1755 by Dr. Schuckburgh, of Albany, N. Y. When the British advanced in triumph on Lexington and Concord, their band played "God Save the King." On their disastrous retreat the Americans played "Yankee Doodle."

LITTLE THINGS.

BY ELDER A. WOOTTON.

How prone is the human mind to ignore the little things in life! But as the intellect expands and men become careful students of their surroundings, the small affairs take on an importance that is unappreciated by the casual observer.

Success in any department of life comes only to him who looks carefully after the minutiae of his business. He who is careless of the pennies will find the pounds soon disappearing. A small leak will soon sink a great ship. A spark of fire may destroy a city and bring destitution and misery upon thousands. A minute of time seems of but little worth, but what serious disasters might have been avoided had the danger signal been given one minute earlier! A particle of watery vapor, too minute to be observed by the human eye seems very insignificant, but the Mississippi, the Amazon and the Nile, are formed of these particles and those mighty rivers are certainly not insignificant. The avalanche is only an aggregation of these particles, and there is nothing insignificant about an avalanche. The mighty trees of the forest are built up by nutriment imbibed through openings too small for successful scientific investigation.

In the social and moral world, little things play the same prominent part either for good or evil. It is not the great acts of life that distinguish the gentleman from the boor, but the little acts of courtesy and demeanor, the little self sacrifices for the comfort and convenience of associates, the little apologies for slight inconveniences occasioned, each too insignificant individually to attract special attention; but in the aggregate these form a

chain so strong as to draw the heart and bind the friendship for life. The small words and acts betokening love and esteem make home that happy place that forms such a tender spot in the memory, which throbs in unison with that old but ever welcome melody, "Home, Sweet Home;" while a little slight or unkind word or look may lead to disintegration of family ties and cause life-long estrangement and bitterness of soul.

The stealing of a pin unreprieved may lead to a life of crime, disgrace and misery, when a kindly word of disapproval might have been sufficient to turn the whole course of life, as a small snag lodged in the bed of the Mississippi has changed the course of that mighty river. Little temptations unresisted, little warnings unregarded and little stings of conscience unheeded are the steps that lead downward to the bonds of sin and shame, while the little temptations firmly withstood and the little every day duties well and faithfully done make up the sum total of true Christian life.

Many go through life waiting for the opportunity to do some great thing to make them famous, neglecting the small duties that build character and fit men to cope with the greater as they come, not realizing that the noble achievements of eminent men are not the elements that made them great, but are the results of character built up by attending to the minutiae of life, through years of plodding, step by step, exercising self-restraint and will power, and growing mentally and morally strong by overcoming all the minor difficulties that obstruct their way to that eminence which appears so conspicuous to their fellow-mortals. Character is nothing but the resultant of the forces of the habits formed through life, and there is no habit so insignificant that it doesn't affect the trend of the whole character either for good or for evil.

The telescope has revealed wonders to the human eye, but the microscope has revealed far more. It deals with little things, but things of vast importance to humanity for weal or woe. The germs of some of the most dreaded diseases known have been discovered, and although formerly supposed incurable, experiments are being made, remedies being discovered, and the average length of human life is being extended, simply by men devoting their

attention to things so small as to escape the notice of men during all the past ages of the world's history; and the end is not yet, for microscopy is only in its infancy.

When we examine the wonders of creation and consider what little we know of them, we might cry out with the Psalmist: "What is man, that thou art mindful of him? and the son of man that thou visitest him?" What is there so small as to be unworthy the notice of man, when all is the work of the great Creator of the universe?

THE BRITISH AND THE BOERS.

The war which began lately between England and the South African republic, presided over by President Paul Kruger, can only end in the victory of the British over the Boers. The conflict, however, will probably witness some desperate encounters. President Kruger has forty thousand men under his command, now that the neighboring republic, the Orange Free State, has made common cause with the Transvaal. The South African republic is about 119,000 square miles in extent, and has a population of over one million, of whom the majority are blacks. The Boers form the minority of the white population, while the "Uitlanders," or foreigners, mostly British, pay nearly all the revenue of about five millions of dollars annually, but are debarred from a voice in the government. Johannesburg is the leading city and the center of the mining region, and had a population, before war became imminent, of over one hundred thousand. The Orange Free State is about 48,000 square miles in extent, and can levy an army of about twelve thousand men. The war promises to be carried on over an extensive area, favorable to Boer methods of fighting.

JOSEPH SMITH FROM A PHILOSOPHIC POINT OF VIEW.

BY LEE EDGAR YOUNG.

[The following lecture, the notes excepted, was delivered by the author before the students of philosophy, at Harvard University—EDITORS.]

My inward feelings tell me of the thoughts that are uppermost in the minds of my hearers when I take up the subject, Joseph Smith. Every man before me has heard of the name, and of the sect that was founded by this prophet of the nineteenth century. Well do I realize that "Mormonism" and its founder have but little interest to the citizens of the civilized world today; and were each of you asked your opinion, I dare say that your answer would be that the thoughts and teachings of Joseph Smith will have but little weight on the minds of future generations. In responding to this subject, however, I must state, at the outset, that my basis of reasoning will differ somewhat from yours. Yet it is not because you, as physiological-psychologists,* can not explain the different characteristic phenomena of the mind when you look at them as a result of natural law. But I do believe that there are certain states of the spiritual make-up, and certain strange phenomena more or less miraculous, which no phase of science or philosophy can explain.

We look at the human brain and well do we know that the

*Physiological-psychology is that branch of philosophy which teaches that all mental life and phenomena are conditioned by the organism, and that we know nothing of mind apart from body.

school of physiological-psychologists has discovered the fact that brain molecular action must precede thought, and that thought precedes all action. To a certain lobe of the brain we ascribe memory; to another, imagination; and to another, perception, yet keeping in mind all the time that the brain works as a whole in perfect harmony. Any reasonable man, understanding these facts, readily appreciates the human body, the masterpiece of creation.

But what a world of skepticism this knowledge has caused! For how can there be mind and spirit when the brain decays? How can the mind act when there is no external playing on the ganglions of the nervous system? Magazines and scientific books have bristled with such questions, of late; but who can answer them? We accept the truths discovered by this school of thinkers, and appreciate with Holmes that the "brain is a seventy-year clock wound up by the Angel of Life." Yet with it all, we know that there are some phases of thought that no human being can explain, though he reason a thousand years.

Let me ask the psychologist a question. What is it in man that gives him that divine hope, and faith that God lives and that death is not the end of life? What is it that makes man an aspiring creature whose soul becomes purely angelic when he kneels in humbleness? Is it intuition? Is it instinct? Surely these do not explain. They are shades of feeling and emotion that are felt and experienced, yet cannot be described. Physiological-psychology has its bounds, and to try to explain all mind action from a purely materialistic point of view is flagrantly and palpably absurd. So, too, whatever progress scientific psychology may make, it will never be able to answer what a real prophet is, nor what revelation means.

To answer whether or not Joseph Smith was a prophet of God, and a revelator, I think it is necessary to know what God is, and His relation to man. I shall assume as a starting point the empirical argument of Descartes* which he uses to prove the existence of God. Said he: "No idea is higher or clearer than the

*Descartes was a French philosopher, born at La Haye, in Touraine, in 1596, and he died at Stockholm, Sweden, in 1650. His philosophy rests on the proposition: "I think, therefore, I am."

idea of God, or the most perfect being." Whence comes this idea? That every idea has a cause, comes from the principle that nothing produces nothing. There must be as much cause as there is effect, and as I conceive of a being more perfect than I, this conception can only come from some one who is more perfect in reality than I. This idea of God is implanted in one by God Himself. It is an original endowment, and is as innate as the idea of myself. This is really the ontological argument: we have a concept of God, hence there must be a God. Then, to go farther, we cannot think of God as apart from an existing individual.

The Christian world says this God is omnipotent, all merciful, and all loving. He is our Creator, and as He is infinite in His government, so He is in His love for His children. This God must, then, have a perfect law of living; and, if man is His child, God naturally speaks to him and gives him principles by which he can come to the truest happiness. This truest happiness, we will all agree, is the living in harmony with the laws of nature which are governed by the law of God.

Can there be a more beautiful conception of man's relation to the Deity than this? God points out the way by giving a Gospel plan of salvation to the race.

Let us make a contrast. Take a negative view. Let mankind throughout civilization deny the existence of a Maker and an all-wise Protector. Can you imagine the terror and horror that this world would be steeped in, within a short time? Man would soon become a mere creature of passions, a mere animal. Think of the condition of the people of Paris, at the time of the French Revolution, when they declared that the Revolution should not cease until it had "dethroned the King of Heaven as well as the kings of earth."*

*"An attempt was made by the Extremists to have Christianity abolished by a decree of the National Council. The Bishop of Paris abdicated his office; and his example was followed by many of the clergy throughout the country. The churches of Paris and other cities were now closed, and the treasures of their altars and shrines confiscated to the State. Even the bells were melted down into cannon. The images of the Virgin and of the Christ were torn down. The guillotine took the

We say that God spoke to Joseph Smith and revealed to him the holy law of heaven. You say, "No. Joseph Smith's visions and revelations were the result of some abnormal frame of mind." Can this appear reasonable when we look into the life of the man and the status of his work?

John Bunyan* asserted that God spoke to him; so did George Fox† and Emanuel Swedenborg.‡ In fact every age has had its men who have asserted that divine revelation has been given to them. Whether these men really saw God and talked with Him, I cannot say; but I do know that Joseph Smith has given to the world a book which has caused wise men to think, and students to ponder over its teachings. I refer to the Book of Mormon.

Regarding this work the conscientious person must come to one of two conclusions; either that it is the work of a scholar

place of the crucifix, and was called the Holy Guillotine. All the visible symbols of the ancient religion were destroyed. All emblems of hope in the cemeteries were obliterated, and over their gates were inscribed the words: "Death is eternal sleep." The madness of the Parisian people culminated in the worship of what was called the Goddess of Reason. A celebrated beauty, personating the Goddess, was set upon the altar of Notre Dame as the object of homage and adoration."—MYERS.

*John Bunyan, an Englishman, was born in 1628. His most noted work is "The Pilgrim's Progress."

†George Fox was the founder of Quakerism. He was born at Drayton, Leicestershire, in 1624. He believed firmly in revelation, and asserted that God commanded him to preach a new religion. He died in 1690.

‡Emanuel Swedenborg was born at Stockholm, in 1688. He became a student of the natural sciences, but afterwards took up the study of the scriptures. He declared that "Heaven was open to him," and God spoke of the mission he was to perform. His early writings are on science, but, later in life, he issued a voluminous edition of the scriptures according to his own interpretation. The principal of these is the "Arcana Caelestia" in eight quarto volumes, which he printed in London, professing to have derived the whole of it by direct illumination from the Almighty Himself.

whose brain was as great as that of a Kant* or a Bacon,† or that God revealed to the Prophet the records from which it was translated. You may ask the question whether or not the "Principia" of Newton* or the "La Mecanique Celeste" of Laplace† are not greater books. I say, No. The truths of the Book of Mormon could never be the result of mere "man-made" investigation any more than the Bible could be.

In the Book of Mormon, there is philosophically worked out a grand conception of life and its meaning; of death, and the immortality of the soul; and it contains a history that no human brain could concoct.

Joseph Smith left us ideas on all phases of learning. He laid down a philosophy of life, and gave to man a plan of human redemption, which only humble study can make him understand. He has embodied in his teachings an ideal life here on earth. He saw in man grand capabilities and powers, and pointed out the way for him to become free, pure and virtuous; and asserted by his life that the "pure in heart could see God."

Joseph Smith's teachings were utilitarian, yet very ideal in their tendency. He lived a life of sacrifice, thereby teaching the one essential thing in human life—love. He had a sublime feel-

*Kant, the greatest philosopher of his age, and one of the greatest of all times, was born in Konigsberg, a city on the Baltic Sea, in Germany, in 1724. His greatest work is the "Critique of Pure Reason," one of the most scholarly productions on philosophy ever written.

†I refer to Francis Bacon, a contemporary of Shakespeare. He based his philosophic doctrine on scientific research, and declared that natural knowledge must be completed by revelation.

*Sir Isaac Newton, the discoverer of the laws of gravitation, was born in England, in 1642. His great work the "Principia" was pronounced by Laplace as the greatest book ever written. It is a work on mathematics and the laws of gravity.

†Laplace, one of the greatest mathematicians and astronomers who ever lived, was born in Normandy, in 1749. His greatest mathematical production is his "Mecanique Celeste," a work dealing with the revolutions of planets.

ing for the external world—he had every confidence in the grand development of the human race. He taught the principles of faith, love, and good works, that the glory of God is intelligence; and that knowledge—real knowledge—is the path which leads to heaven. To him the universal brotherhood of mankind is the ultimate reality of society; and he asserted that work, with faith in Jesus Christ, will finally bring the race to this perfection.

It is a sorrowful thing, yet nevertheless true, that Joseph Smith's teachings are not understood today. Neither were the teachings of ancient prophets clearly understood by the peoples of their times. In making a study of the results of the works of our "Mormon Prophet," we can safely say with Temilron, a French writer: "Men's eyes do not focus well enough to note readily the advent hour of the world's Messiahs. By by-paths, not by thoroughfares or by highways, does truth come to its kingdom among men. Good never gallops to victory here in this earth, nor in any instance does truth march to its crown in a dress parade. It enters its kingdom always by Golgotha, a jeering mob, brandishing sticks, accompanying, even its best disciples following afar off, the women staying nearest, and is lifted to its crown on a cross between reviling thieves."

I do not think that the work of Joseph Smith can be explained in its entirety by the psychologist.

There is a higher law than earthly laws. There is the law of Heaven. That law we come to know only through the development of the divine nature within us.

Philosophy has its bounds; but the truths of God are infinite and are only to be known through the Spirit of God. We accept the truths discovered by all investigators; but what Hamlet said to Horatio is true: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THE INHABITANTS OF SAMOA, THEIR SOCIAL LIFE AND CUSTOMS.

BY W. O. LEE, SAMOAN MISSIONARY.

Three distinct classes of people live on the Samoan Islands. First, the native race of brown-skinned Polynesians; second, the natives from adjacent islands, including the contract laborers or "black boys," from the Gilbert, and other groups; and, lastly, the foreign population, principally from Germany, England and her South Sea colonies, and the United States.

One who has not traveled and seen the actual effect of the white man's civilization (?) upon our brown-skinned proteges, whom Kipling most accurately describes as half devil and half child, might naturally suppose that the natives would be greatly improved through their associations with the superior white race. And so they are, in some respects, and would be in all things if every foreigner who went to the island was actuated by pure motives, and a desire to carry, in truth, the "white man's burden," and lift up, by example and precept, the inferior race. This would be an ideal condition, and the natural desire of every good and pure man, regardless of country or religious opinions. But how different are the actual facts in the case! Avarice, immorality, drunkenness, and profanity, in lieu of good example, follow in the footsteps of the majority of the white men on the islands, and annul, to a great extent, the work of the missionaries. In proof of this broad assertion, we only need to call attention to the following indisputable facts.

Beginning with the lesser evil, profanity, there are no profane words in the native dialect, but the first words learned by a native

in English, as he labors with the white beach-combers of Apia, are terribly mixed with the curses so plentifully used in modern English.

Drunkenness was an unknown factor in the social life of the native until the white man came with his beer, whisky, wine and gin. The charge has often been publicly made that many factional quarrels among the natives, have been fanned into flame by white residents who hoped to reap pecuniary benefits thereby.

As to the more serious crime of immorality, one has but to walk through the streets of Apia, or any other village, where white men have lived, or where the cast-off partner of some white man has returned to her people, and note the tell-tale color of the half-caste children with no father to own them, to realize that some day, when men are judged according to the deeds done in this life, many a man who has returned to his own country and appeared before his fellows as a good Christian, will have to answer for the betrayal, and casting away of one or more native child-women and their mutual offspring. National pride seems to be a stumbling block to the foreigner who might otherwise honorably marry a Samoan wife. There are, of course, honorable exceptions to the common rule of domestic life among the foreigners on the islands. We know of quite a number of happy and prosperous families where white men have married, and are true to their native wives. The children of the mixed marriages are often sent by their parents to foreign countries to receive their education.

Commercially, the whites are the merchants, the ship and plantation owners, the doctors, lawyers, butchers, bakers, blacksmiths, and carpenters of the larger villages and towns.

The "black boys," contract laborers from the Solomon, Gilbert, and other groups, perform the menial labor on all the large plantations, under the supervision of white overseers. Of these peculiar little people we can say but little, never having lived among them in their native homes. During their three years' contracts, they make good servants and work much harder and more faithfully than do the Samoans, who are far ahead of them in natural intelligence, and physical beauty. These diminutive wooley-headed, spindle-legged, black men remind one of the Darwin theory. If there is any connecting link between man and the monkey tribe,

they certainly come nearer the missing link than any other race of human beings I have yet seen. At the expiration of their terms, they are taken back to their island homes loaded down with suits of clothing, hats, a rifle, ammunition, pipes, tobacco, etc. It is said that for some time this accumulation of wealth makes them kings in their own village. But soon their wealth is divided, they lose their prestige, and are anxious to sign articles and go off again to their Klondike on Samoa. In the methods first taken by the white race to induce the "black boys," to leave their homes and contract for work on other islands, we have a picture of the extent to which the white race use their superior intelligence to entrap their fellows. Here it is substantially as given to the writer by an old German sea captain who formerly spent all of his time securing contract laborers for the German plantations in the South Seas.

In their native state the "black boys," are most primitive. In the days of which we write they knew nothing of the use of clothing, tobacco, pipes, matches, kerosene, etc. Therefore, they had no wants that could not be supplied on their own little islands. No offer could tempt them to leave their homes; said our informant, "We had to create a want so that there would be a desire for money to gratify it with, and we gave them freely, tobacco, pipes, matches and clothing, and taught them to use, and to like them. After that we had no difficulty in getting them to sign contracts for three years to obtain that which they had learned so much to desire." What a base use of superior intelligence! Yet these "black boys," seem necessary to the success of large plantations on Samoa, as the native Samoan will not work on them; first, because he is too proud, and, secondly, because he does not have to; a few hours' work every few days being sufficient for his own living in true Samoan style. There are few if any mixed marriages between the Samoans and black laborers.

No more offensive epithet can be hurled by one Samoan against another than to call him a "mea uli"—black thing, as the natives designate the papuans, or black laborers.

From these two extremes, the whites and the blacks, we turn with pleasure to the happy medium, in this case, the native Samoan who, where not contaminated by other races, is an ideal entertainer, and of the most hospitable race on the face of the whole

earth. It is true that nature has so provided that he need take little thought of the morrow, and it is almost useless for him to store away the foods which sustain the body; as they would only decay; therefore, the incentive to save for a rainy day is not naturally as strong in him as it is in his more enlightened white brother.

Physically the Samoans are superior to our race, and giants in comparison with the "black boys."

It is a beautiful custom they have of calling the family together at dark for evening prayers, always preceded by singing a native hymn, and sometimes by reading a chapter out of the Bible.

A valuable lesson in retrenchment may be learned from the Samoan custom of placing a "faasa" on food, which is a forbidding of the use of any particular article in the time of scarcity until it becomes plentiful again.

Their cooperation in the building of churches, dwelling houses, village boats, and all public works, is an object lesson to more civilized communities.

There seems to be an unwritten law among the Samoans to the effect that one should never refuse to give his neighbor anything asked for. On account of this feeling, individual right to personal property is not very clearly defined, and we often see the natives helping themselves to each other's clothing in a way that is all right to them, but which we would call stealing. They presume on this privilege to the extent, in time of famine, of going to some other village where bread-fruit and taro is plentiful, and helping themselves to a boat-load; while the growers of it for shame's sake, because of custom, dare not refuse their needy brothers. They are very kind to each other in time of sickness, but to us, their custom, when a death occurs, seems cruel. The relatives come from all parts, as with us, but no matter how poor the family may be, they must furnish a feast after the burial for all their relatives and the village generally. Under these circumstances, if a family cannot get credit, they mortgage their crops, or go to almost any extreme in order to keep up with the custom of their country.

Marriage among the Samoans is not attended with the cere-

monies usual in our country, neither is the marriage vow as sacredly kept, as for the good of the people it should be.

Courtship is conducted (when there is any) under peculiar circumstances. There is but one room in a house, and courting is necessarily carried on before all present. The pleasure of a stroll on the beach, or a row on the placid water inside the reefs for sweet company's sake, never seems to appeal to the native mind. Like marriages in high life among the more civilized races, too many matches are made among the Samoans by relatives and financially interested parties, to insure the future happiness of home-life of the parties most nearly interested. Like all marriages for convenience, when no longer convenient they are quickly severed and another marriage takes its place. The original marriage ceremony, among the common native was, and still is, in many cases, simply a matter of mutual consent.

Divorces are obtained in the same manner, or by desertion. Because of this custom, the white trader finds it an easy matter to obtain Samoan wives, one after another, as he may desire. But this common rule, which the churches have tried hard to change, and in which they have partially succeeded, has an exception in the "Taupo"—maid of the village, and the "Manaia"—handsome young chief, of each village. The former is guarded from her infancy by old women who are witnesses of her virtue, and the latter is under control of the "tulafales,"—talking men, or lawyers, of the village. These barter and trade, marry and divorce him as often as they please, restricted only by their opportunities to make a profitable match with the chiefs and relatives of the "Taupo," in some other village. In this marriage contract, the consideration is fine mats, most desirable above all other earthly things to the Samoans. In these high life marriages, love, esteem and courtship, are not considered. Oftentimes the young couple have never met until they find themselves married by contract; knowing not how soon they may be separated by idle mischief-making chiefs who seek to use their handsome young men as a means of securing more fine mats from the relatives of some other "Taupo," for, as with our American heiress who marries abroad, her relatives furnish the dowery. Notwithstanding this custom, there are many happy families among the natives. And many couples who love and are

true to each other, exhibiting tender affection and solicitude for each other's welfare. In the beginning of our missionary work on the island of Upolu, we succeeded in converting and baptizing the head chief of a village, who was also their handsome man. To all appearances, he was happily married, and we verily believe, would have been contented had the other chiefs left him alone. But they had an opportunity to make another most desirable match with a village maid. So they gave him no peace until he had dismissed his wife, and sent her home to her people. With great show and much feasting, they went to the other village to get a new bride for their chief, and fine mats for their portion. On learning of what had been done, we called a meeting of the native Saints and by a unanimous vote the offending chief was severed from the Church. One peculiar part of the affair was that we cut him off in his own house, as we were his guests. We had no mission-house of our own in that particular village, and strange as it may seem, this same chief afterwards gave us land and material with which to build us a mission house. While an ardent supporter of Mataafa, in opposition to the government, he yet showed the warmest friendship for us, wherever we met. How different from those who receive Church discipline at home!

When upbraided for this or any other weakness peculiar to them as a race, one is invariably given what they seem to consider an unanswerable reply: "*Ole tu faa Samoa*"—It is the Samoan custom. While they agree with you in condemning it as wrong, yet their resignation to what they consider inevitable is most aggravating. It is the same with the custom of tattooing. For over fifty years, the missionaries have tried to teach the natives that tattooing is a heathenish custom, contrary to the laws of God, and of good society. Yet with all their efforts, a man is not a man, in Samoan custom, until fully tattooed from waist to knee. The women, also, are frequently tattooed with their names on the forearm. They seem not at all disconcerted when a letter is accidentally marked upside down, and, of course, must remain for life. The method of tattooing is so cruel and disgusting that we have no desire to describe it. There is one class, however, that the London Missionary Society have succeeded in keeping out of the tattooer's hands. They are the boys who, like little Samuel, are consecrated

to the work of the Lord by their parents, and henceforth live with the village pastor, until old enough to finish their religious training with a four year's course at Malua, the Protestant training school for native missionaries on Upolu. This class alone is free from tattoo marks; and yet, such is the hold of this custom among the natives, that a teacher no sooner falls from grace than he immediately gets tattooed so that he may be on an equal with his fellows and not be called a "woman-man," a contemptuous name that has an entirely different meaning to the Samoan, than what our expression, "a ladies' man" has to us.

There is an Abrahamic simplicity and respect for authority and old age among the Samoans. Disobedience or disrespect shown by young men towards their elders is considered a serious offense. The offender is punished severely. In any house where chiefs are assembled, no young man would think of standing erect; but as a sign of respect for his elders, walks and waits upon them in a stoop-shouldered position. Even the language of the common people is changed out of respect for the chiefs, more respectful terms always being used in addressing a chief than a common person.

The home life of the ordinary Samoan family in time of peace, is an uneventful one. The father has his taro and banana patches, and his little bread-fruit and cocoanut grove to care for. He breaks the monotony of this work by going fishing in the sea, long before most people here are up in the morning. But he gets even with us by following the Spanish custom of taking a siesta. So accustomed are they to the noonday nap that it is almost impossible for them to keep awake all day. The wife and the girls spend their time in fishing for muscles in shallow water, washing their limited clothing, braiding mats and baskets, scraping, pounding, pasting and painting their native cloth. This, by the by, is made from the bark of the small paper-mulberry tree, about the size of a fishing pole. The women also take care of the food when it is cooked, but the young men are the chefs of Samoa, and also the principal waiters. Their method of cooking in an oven whose sides, top and bottom, are composed of hot rocks, covered with a mass of green leaves, has a tendency to preserve the aroma and flavor of the various articles cooked, which in our way, is often lost in the

air. It is remarkable how tender and palatable a small pig tastes that has been cooked in a native oven—a well-cooked chicken is not sweeter nor more juicy.

While every Samoan head of a family seems to own his home and small plantation, yet it is not so, for he is but one member of a large family, and simply a steward over his portion, being subject to the will of the "Matai," or head chief of his family. Because of this condition, families are often moved from one house to another. They are subject to removal for any overt act, or, as a matter of choice, families often move from one island to another; living one year with his folks and another with her folks, and so on, borrowing each other's children indiscriminately. They were seemingly much offended when we refused to let them adopt our little girl, and take her home with them to live. Natural affection as we understand it, between parents and children, does not seem to be very strong. Because of this peculiar interchange it would be next thing to impossible to take a correct census of the natives.

The first sight that greets one on entering a Samoan village, is the almost, and sometimes entirely, nude bodies of the little brown natives, playing in the sandy main street of the village. At the approach of a stranger, they scamper away in fear, and hide themselves behind cocoanut trees, and the posts of houses. They peek at you as you ride or walk through the village, with their big brown eyes set in the fattest and most interesting of faces. The native children have so few games to amuse them, that we were often tempted to introduce tops and marbles among them, that if possible they might sense the joyous delight of our boyhood days. The game of cricket has been introduced among the natives, but is frowned down by the English missionaries, because of the extremes they go to in playing it. One village plays against another for days and weeks, with feasting in the day time and "sivas" native dances, at night, until a famine is threatened in the village because of the entire cessation of work in caring for the crops.

There is a peculiarity in the way the natives do many things, and some of their ways are quite the opposite to ours; for instance, when women hand-print their "tapa" cloth, they strike away from the body instead of drawing the hand and brush towards them. They cut their children's hair with a piece of broken glass, shav-

ing the skull like that of a Chinaman, leaving a tuft of hair here and there in a most grotesque manner. Fancy an American mother looking on while these Samoan barbers shave their children's heads, with pieces of broken beer-bottles, fastening the little one between their knees as in a vice, during the operation.

Ava drinking is used to express good feeling and hospitality. While a little piece of ava-root looks like any common piece of root, yet in Samoan custom it is a sign of the most genuine hospitality. Speeches of welcome, and responses always attend its presentation. Altogether it is a most pleasant custom, as it is carried out on Samoa. The drink is made in mild form, does not stupify as on Hawaii, but is considered a good medicine by foreigners. It quenches the thirst, and often takes the place of a meal to the natives. In no other custom more than ava-drinking does one see the caste line drawn so closely between the various degrees of chiefs, matai faipule, tulafale, etc. The highest in rank is served first, or trouble follows, since the natives are exceedingly jealous of rank and genealogy. One would think, to see a "fono," or council of chiefs, (especially if on a Saturday) that they were all old, white-headed men, but on closer observation, you would find this effect the result of their hair, (which is always cropped short and combed pompadore, both fore and aft,) being smeared all over with a slackened lime paste. The lime has two effects. It keeps the head clean and turns the hair a golden brown. After a bath, and a plentiful supply of highly-perfumed cocoa-nut oil spread upon the hair and over the body, many of these seemingly white-headed chiefs change their appearance wonderfully.

LIQUID AIR, AND SOME OF THE EXTRAVAGANT CLAIMS MADE FOR IT.

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

So many articles treating on the subject of liquid air, the marvelous properties of the substance, and the alleged possibilities of its application to the service of man, have appeared in the magazines of recent months, that additional writings of the kind call for a statement of reason or excuse for their coming forth. The present writer's excuse for appearing in print under the foregoing heading rests on the urgent and repeated requests of the ERA's editors to this end; and their reasons for desiring such a contribution are probably strengthened by the questionable reliability of the great array of liquid air literature already presented to the reading public. Certainly much that has been published on this subject consists of unproved assertions and of extravagant promises, the fulfillment of which is by no means assured. Prospectuses of three companies have already appeared, each specifying a capitalization of five millions of dollars, and predicting speedy and enormous returns to those who invest their means in the utilization of this new agent of civilization and progress. The careful reader may have observed that the immoderate praise of liquid air as an agent of unprecedented efficiency, and the song of its future triumphs, have been generally voiced through the columns of semi-sensational periodicals; while scientific journals and publications of acknowledged authority in the special field of physics have been mainly silent on the subject or studiously guarded in their utter-

ances. Demonstrated facts, unsupported theories, and fanciful dreams have been so mingled in current discussions of liquid air, that the lay reader may be unable to distinguish between fact and supposition.

In the first place, what is liquid air, or, more accurately stated, liquefied air? It may be profitable to preface the answer to this question by a few general considerations. We are accustomed to speak of two classes of substances with respect to physical state, viz., solids and fluids; of fluids two sub-classes are recognized, liquids and gases. The essential difference between a liquid and the same substance in a state of gas is one of condensation, the particles of the gaseous substance being brought closer together in the process of liquefaction. Long ago it was demonstrated that by increasing pressure, or by lowering temperature, and more expeditiously by combining both of these operations, certain gases could be reduced to the liquid condition. Increased pressure was usually employed as the means of liquefaction, but experiment soon proved that pressure alone would not insure liquefaction in all cases; and that for each gas there is a certain degree of heat, commonly known as the critical point of temperature, above which the gas cannot liquefy, however great the pressure applied. It has also been proved that for every gas there exists a critical point of pressure, below which liquefaction is impossible even though the temperature be greatly reduced. Air, which is not a single gas but a mixture of gases, was one of the most obstinate substances to liquefy. Its critical temperature has been proved to be about -140°C , and its critical pressure 39 atmospheres, or 585 pounds to the square inch. Liquefied air then is the ordinary atmospheric mixture of gases, so condensed by pressure and cold as to be brought into the state of a watery fluid.

Means of producing intense cold have been eagerly sought with the hope of employing such in the liquefaction of gases. The common methods now used are based on the fact that heat is absorbed in the process of gas expansion. It is generally known that when a gas is compressed by mechanical means it becomes warm. Conversely, when a gas so compressed is allowed to expand, heat is absorbed, and the bodies with which the expanding gas is in contact will be robbed of their sensible heat. Upon this princi-

ple the expansion of compressed ammonia in tubes is made a means of refrigeration.

In 1879, Callette liquefied air in small quantities by means of pressure mechanically applied, combined with the cooling effect of expanding gases. Six years later, Solvay produced liquid air in greater quantities by employing a cumulative method of cooling, the principle of which may be stated briefly as follows: Air that has been compressed is deprived of part of its sensible heat by external cooling; it is then allowed to expand to its volume before compression, and is again compressed, cooled and allowed to expand, the process being repeated until a very low degree of temperature is reached. This method has been improved upon by Linde, of Munich, in 1895; and during recent months, by Mr. Charles E. Tripler of New York. The gentleman last named has been so successful in his efforts that liquid air is now produced at a very low cost, and in quantity sufficiently great to warrant the expectation that its adaptability to practical purposes may be thoroughly tested by experiment. While the means of producing the substance were so costly and difficult, practical experiments, on a large scale, were not attempted. It is interesting to note that in Mr. Tripler's ingenious and highly efficient method of applying the principle of cumulative cooling, compressed air is employed as the gas which cools by expanding. Liquefied air is air in an extreme state of compression; this substance therefore may be and has been employed as a cooling agent, which by its own evaporation and subsequent expansion, cools, and eventually liquefies other, though smaller quantities of air. The principle underlying the process by which air is liquefied on the cumulative plan of cooling, is thus concisely described in a recent paper by Mr. E. S. Wicklin, of Chicago. It should be understood that the description is not that of any particular machine. "Air compressed to about 2,500 pounds to the inch, and cooled by being passed in pipes through a bath of running water while thus compressed, is carried through coils of pipes to a receiver several feet away. Into this it is discharged through pinholes not large enough to reduce the pressure in the coils. As fast as set free in the receiver, the air expands to nearly its original volume, falling in temperature perhaps a hundred degrees or more. From the receiver the air flows

back through a large jacket that surrounds the incoming coils, and returns to the compressor, where it is again compressed, cooled, returned through the coils, and discharged through the pinholes. Thus it will be seen that as soon as the operation is started the coils are enveloped in an intensely cold atmosphere that greedily snatches heat from every inch that it touches. In this condition the air in the coils is every moment growing colder, and is thus discharged from the pinholes at a temperature more reduced, and filling the jacket with expanded air ever more and more eager to devour the last remaining vestige of heat in the coils. This cannot long continue. The cold becomes so intense that the expanding air gives up its latent heat, forms a cloud, and rains down a liquid shower to the bottom of the receiver. From this moment the condenser must draw a part of its supply from the outside, as every drop of the liquid takes up seven hundred and fifty times its volume of the expanded air."

Of the remarkable properties possessed by liquid air much has been written, and the published descriptions, in general full and accurate, are all instructive and interesting. The boiling point of liquid air, or the temperature at which, under proper pressure, air passes into the liquid condition is about 312° F.; that is 344 Fahrenheit degrees below the freezing point of water. Now, the temperature difference between water at its freezing point and water at its boiling point, (at the sea level) is only 180 Fahrenheit degrees; yet water at its freezing point is 344 degrees hotter than liquid air at its boiling point. The ordinary temperature of a living room, say 68° F., is 380 degrees hotter than boiling liquid air. Consequently when liquid air in an open vessel is exposed to the ordinary temperature of a room, or even when poured into an ice cavity, it boils violently, and is rapidly reconverted into the gaseous state. Alcohol, which, because of its low freezing point,—202.9° F., is used in thermometers designed to indicate very low temperatures, is solidified when brought in contact with liquid air; and mercury under similar conditions is frozen so hard that a block of the metal may be used as a hammer. Such facts as these, while interesting and curious, are of but little promise in pointing a way to the utilization of liquid air in the practical arts. The main purposes to which man hopes to apply the substance are those of

refrigeration and power, and it is along these lines that the loudly advertized schemes of immediate application are directed. Let us briefly consider each of these purposes, and the probable adaptability of liquid air thereto.

As a refrigerating agent liquid air has been credited with efficiency almost beyond comprehension. And indeed there appears great promise of advantage in substituting this new liquid for ammonia and other substances which have heretofore been utilized on the principle of cooling through evaporation and gaseous expansion in large refrigerating plants. It would seem to be an easy matter to equip ships, hospitals, and large establishments generally, with liquid-air machines, by which ice could be readily produced, and rooms be kept cool by a system of expansion tubes. But the plan of using liquid air as a cooling agent on a small scale, by simple exposure in open vessels, is probably impracticable. Nevertheless, wonderful claims have been asserted for the substance when so employed. I quote from a prospectus circulated by an eastern company now offering its stock for sale:—"A single gallon [of liquid air] will perform wonders in an ordinary city home. A tumblerful dipped out and placed in the ice chest will maintain a temperature of zero in the refrigerator for twenty-four hours. A quart of it placed in the ventilating apparatus will keep the temperature of the whole house at 60° during the hottest summer day. The remainder of the gallon put into the proper motor, with an electric dynamo attachment, will generate enough heat to do the cooking, run the electric lights, warm the water for the bath, and in the winter heat the entire house by electric radiators. Its application as a medicine is full of marvelous possibilities." This is perhaps a fair type of many published assertions on the subject. The prospectuses of other companies embodying statements as extravagant as the foregoing have reached my hand.

The utter fallacy of many of these statements can be practically demonstrated and mathematically proved by any capable student of physics. Not desiring to burden these pages with details of calculation, which to many would be tedious, I content myself with a statement of results. One pound of liquid air is at best equal in refrigerating power to less than one pound and a half of ice; (accurately stated, 1.42 pounds of ice). Furthermore, it

is certain that the loss through evaporation, etc., will be much greater in the case of liquid air than in that of ice, and therefore this theoretical efficiency will not be realized. Therefore, liquid air and ice may be considered as about equal in practical refrigerating value, weight for weight. A tumblerful of liquid air weighing about half a pound, is therefore equal as a refrigerating agent to about half a pound of ice.

The second statement quoted in regard to the great cooling effect of a small quantity of liquid air, viz., that "a quart of it placed in the ventilating apparatus will keep the temperature of the whole house at 60° during the hottest summer day," is likewise untrue. As a matter of fact the refrigerating effect of a quart of liquid air so used would be equivalent to that of about two pounds of ice. The assertion that the unused portion of the gallon of liquid air (five and a half pints) would furnish motive power sufficient to run a dynamo, warming and lighting the house and furnishing heat for the cook-room and the bath, is a gross exaggeration. In considering it we are brought to the second probable means of liquid air utilization, viz., as a source of power.

That the great expansive power of liquid air can be used as a convenient means of mechanical energy, there can be little doubt. The value of this source of energy can be practically determined. The full theoretical efficiency of a gallon of the liquid is equivalent to a force of one-horse power operating forty-five minutes; and the five and a half pints referred to above would furnish one-horse power during thirty-one minutes only. Practically this efficiency would be greatly lessened through the inevitable losses in working.

It is, however, probable, almost certain indeed, that liquid air will be very widely employed as a motive power; the ease and convenience attending its use being among its strong recommendations to this service. But no one can reasonably hope to gain from the expansive power of liquid air greater force than was employed in producing the liquid; indeed, as shown, the practical yield will be necessarily less. It may suit our convenience, and therefore be of advantage to us, to employ the power of steam to drive a dynamo, thereby transforming the energy into electricity; we may then use the electric current in operating a motor, which in turn may drive

a mill, a printing press or a street car; yet who would expect to realize in the motor as great a manifestation of energy as was yielded by the steam engine in the first place? Every transformation has cost much in loss of available power. Compressed air has been found serviceable, because convenient, in driving small engines; but the power resulting is always less than that employed to compress the air; and with appliances theoretically perfect could never be greater than the initial energy developed.

Uses at once varied and great already appear in the prospect for liquid air; there is little excuse for the unfounded claims that have been asserted as among its assured applications. The substance will probably find a place among the cauterizing agents used in surgery. Its employment in the manufacture of explosives and as a means of securing more thorough combustion of fuel appears reasonably certain. Its adaptability to the purposes last named may be thus explained. As before stated, the atmosphere is a mixture of gases, the principal ingredients being oxygen and nitrogen. When reduced to the liquid state and allowed to boil, the nitrogen disappears first, its boiling point (-320°F.), being about twenty degrees below that of oxygen, (-300°F.); the oxygen therefore is soon in excess. Now, oxygen is the common supporter of combustion; and if liquid oxygen, thus readily obtainable, can be safely and successfully fed to carbon undergoing combustion, the present woeful waste of fuel may be largely obviated. In a similar way the addition of liquid oxygen to explosive materials may greatly add to their efficiency.

But of all the wonders, real or imaginary thus far declared of liquid air, the most astounding is the following: It is asserted that a given amount of liquid air, when employed to drive a liquid air engine, actually produces a quantity of the substance greater than that used in the machine. Mr. Tripler is quoted as saying: "I have actually made about ten gallons of liquid air in my liquefier by the use of about three gallons in my engine. There is therefore a surplusage of seven gallons that has cost me nothing, and which I can use elsewhere as power." This surprising statement is the cause of the almost unparalleled excitement incident to the announcement of the successful manufacture of liquid air in quantity. Certainly to any one who can accept the declaration as made above

it is sufficiently astonishing. To the physicist it is simply a misstatement. Either we have not understood Mr. Tripler or he has failed to fully comprehend his own operations. Fanciful pictures have been drawn of the boundless possibilities of a power that costs less than nothing, and of energy that perpetuates itself in an ever increasing proportion. Such a solution of such a problem belittles the impossibilities of perpetual motion. However, the statement is not yet fortified by the proof which physicists demand. It may be noted that the article in which Mr. Tripler is quoted as having used the words given above, closes as follows—"Much has yet to be done before liquid air becomes the revolutionizing power which Mr. Tripler prophesies. * * * Mr. Tripler has yet to perfect his machinery for producing liquid air without expense."

The assurance which to some may seem presumption, in rejecting the positive statement concerning the increasing production of liquid air through itself alone, is justified by the fact that laws of nature are opposed to the declaration. It is not given to man to create either matter or energy. His drafts on the bank of nature will be honored to the extent of his deposit honestly made therein, and no further. He may utilize matter and the forces about him, by exchange and transformation, but he cannot get something for nothing.

EDITOR'S TABLE.

THE ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

Much has been said, at different times, as to the whereabouts of the original manuscript of the Book of Mormon, but very little of a definite character has been said respecting this topic. Quite recently an article on this subject was reprinted in the *St. Louis Republic*, from a Richmond, Missouri, correspondent, and copied by the *Troy, N. Y. Press* and reproduced from the latter paper by the *Deseret News* of September 27th, with appropriate comment. That the readers of the ERA may more clearly see the puerile, but malicious character of this article, which is a fair sample of many others published in the press of the country, on this subject, it is here reproduced:

The original manuscript of Joseph Smith's "Book of Mormon," the Bible of the "Mormon" Church, is kept in a bank vault in this town. The Elders of the "Mormon" Church, in Utah, made different attempts, in past years, to get possession of it, but failed. Once they offered \$100,000 in cash for the old and yellow manuscript, but its keeper, David Whitmer, one of the founders of the Church refused the offer because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy. Last week, two representatives of the "Mormon" Church of Utah were here making another attempt to buy the manuscript. This original manuscript, written at the dictation of Joseph Smith, is now in the possession of George W. Schweich of this town, a retired merchant, the grandson of David Whitmer who was one of the three witnesses to the writing of the manuscript. The manuscript of the "Book of Mormon" contains six hundred large sheets of linen paper, the size of foolscap, written closely on both sides. The

paper is yellow with age, and the ink is faded to brown. The pages are bound together with strings of yarn. The manuscript contains three hundred and fifty thousand words. It was written in 1829.

The fact of the matter is that the original manuscript of the Book of Mormon never was "kept in a bank vault" in the town of Richmond nor in that of any other town, in Missouri. Neither has the original manuscript ever been in the possession of David Whitmer nor that of any of his kindred. Neither has the "Mormon" Church in Utah through any of its Elders or otherwise attempted at any time to get possession of the original manuscript of the Book of Mormon, "and failed." The Church in Utah has not at any time, through its Elders or otherwise, offered a hundred thousand dollars nor any other sum of money for the original manuscript, nor for the "old and yellow" copy of it which was left by Oliver Cowdery, at his death at Richmond, Missouri, March 3rd, 1850, in the possession of David Whitmer, which copy is said to be now "in a bank vault" in Richmond, Missouri. The story about David Whitmer refusing "the offer" of one hundred thousand dollars for his copy of the manuscript, "because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy," is ridiculous twaddle. The fact, however, that such a story is told, and published in some of the leading newspapers of the country, would make it appear that there are people blind enough to give credence to it.

First, let it be said that David Whitmer's "belief," if he ever entertained such a belief, together with the whole story, is without the least shadow of truth. How could it be possible for such a thing as forgery to be perpetrated! Up to the date of the alleged offer hundreds of thousands of copies of the Book of Mormon had been published and scattered broad-cast over the world, and, besides, translated into more than a dozen foreign languages. Therefore, even if David Whitmer or the agents of the "Mormon" Church of Utah, might desire to alter the manuscript, how could they hope to call in and change the tens of thousands of the printed book? Comment is unnecessary. A grain of common sense will show how imbecile the thought.

The statement that "last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript," is a falsehood of the same class. However, there may have been occasionally an Elder of the Church, not posted on this subject, who, for some purpose known to himself, might have tried to ascertain the value in which this manuscript is held by its possessors. But no man, Elder or Apostle, is, nor ever has been, authorized by the Church of Jesus Christ of Latter-day Saints to offer any sum of money for the manuscript now in the possession of the heirs of David Whitmer. In September, 1878, in company with Apostle Orson Pratt, the writer visited David Whitmer, at Richmond, Ray County, Missouri. In the presence of David C. Whitmer, the son of Jacob, Philander Page, David J. Whitmer, son of David Whitmer, George Scheweich, Col. James W. Black, J. R. B. Van Cleave and some others, Father David Whitmer was asked if the three witnesses signed their own names to their testimony to the Book of Mormon? Father Whitmer unhesitatingly replied with emphasis:

"Yes, we each signed his own name."

"Then," said the questioner, "how is it that the names of all the witnesses are found here, (in D. W's manuscript) written in the same hand-writing?"

This question seemed to startle Father Whitmer, and, after examining the signatures he replied:

"Oliver must have copied them."

"Then, where are the original documents?" was asked.

He replied, "I don't know."

Knowing as we did with what sacredness this manuscript was regarded by Father Whitmer, both Elder Pratt and the writer sounded him to see if he could be induced to part with it, and we found him determined to retain it. We were not authorized to offer any money for the manuscript, neither did we make any offer of money or other consideration for it. But notwithstanding this fact, it was soon rumored about and published abroad that we had offered large sums of money for it.

In July, 1884, the writer received the following enquiries, by letter, from L. J. Traughbar, Jr., of Mandeville, Carrol County, Missouri:

"Did Mr. Pratt and you offer David Whitmer \$10,000 for the manuscript of the Book of Mormon? Did you offer him \$100,000? Did you make him any definite offer for them?"

To each question there can be but one reply, No, not those amounts and not one dollar!

Now let us see what became of the original manuscript of the Book of Mormon. The following is copied from the history of the Prophet Joseph Smith by his mother: (pp. 142 and 143.)

Soon after this Joseph secured the copyright; and before he returned to Pennsylvania, where he had left his wife, he received a commandment which was, in substance, as follows:

First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office he should always have a guard attend him, for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord commanded Joseph. After giving these instructions, Joseph returned to Pennsylvania.

This is sufficient to show that the original manuscript was copied by Oliver Cowdery.

The following letter may be interesting here:

Further facts in relation to the manuscript of the Book of Mormon. I saw the Prophet Joseph Smith, Jr., hide up the above manuscript unto the Lord in the south-east corner of the Nauvoo House, Illinois. I stood within eight or ten feet of him, heard and saw what he said and did, on that important occasion, which I freely testify to all the world.

[Signed] FREDERICK KESLER, SEN.,

Bishop of the Sixteenth Ward,

October 12, 1878.

Salt Lake City, Utah.

From the history of Joseph Smith, *Millennial Star*, Vol. 18, page 693, (See also *Times and Seasons*, Vol. 2, page 576), we copy: "Conference met in the grove. The Presidency being absent laying the corner stone of the Nauvoo House, the meeting was called to order by President B. Young." This is under date of October 2, 1841.

Many years ago, the writer copied the following statement from the early records of The Church, which were kept by his private secretary under the immediate direction and supervision of the Prophet Joseph Smith himself:

The corner stone of the Nauvoo House was laid by President Joseph Smith on the 2nd of October, 1841, and the following articles were deposited therein by the President, to-wit:

A Book of Mormon; a revelation given January 19, 1841; the *Times and Seasons*, containing the charter of the Nauvoo House; Journal of Heber C. Kimball; the memorial of Lyman Wight to the United States Senate; a Book of Doctrine and Covenants, first edition; No. 35 of the *Times and Seasons*; THE ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON; the Persecutions of the Church in the State of Missouri, published in the *Times and Seasons*; the Holy Bible. Silver coins as follows: one half-dollar, one quarter-dollar, two dimes, two half-dimes, and one copper coin."

Thus we see that the original manuscript of the Book of Mormon, which had up to this time remained in the possession of Joseph himself, was on October 2nd, 1841, by his own hand, deposited in the south-east corner of the Nauvoo House, with other things, and that it never was at any time in the possession of David Whitmer. The copy taken was used for printing by E. B. Grandin, of Palmyra, New York. Oliver Cowdery read the proofs, and when the book was printed retained possession of the copy which, at his death, in Richmond, fell into the hands of David Whitmer. These are the facts. And, in further proof, the writer avers that he is now in possession of a portion of the original manuscript, and "The Memorial of Lyman Wight to the United States Senate," which were taken from the Nauvoo House about the year 1884, by L. C. Bidamon, when he removed that portion of the house which contained the records.—JOSEPH F. SMITH.

COLLECTION OF ANECDOTES.

We ask the readers of the ERA to write anecdotes.

The Latter-day Saints, through their missionary system, have

had unusual opportunities to gain experience, knowledge, and valuable and interesting information. Every year hundreds of missionaries are sent out into the nations of the earth. The object of their going is, of course, to preach the Gospel, but in connection with this labor, much experimental knowledge is incidentally received by the individual which in the aggregate should have a tendency to make ours the best informed community in the world. Such knowledge must prove of incalculable benefit to the people as a whole. Many new ideas are thus gathered relating to mechanical, industrial, business, religious, moral and social affairs, and are converted to the best use, in the line of progress, in the building of our mountain commonwealth.

It has occurred to the editors of the IMPROVEMENT ERA that among the returned Elders, as well as among those who are now in the field, in all parts of the world, there must be a rich fund of anecdotal experience, illustrating a variety of topics of interest to the general reader, and especially useful to young men in their daily work of character-building. Placed before the public, would this not make valuable and instructive reading? With such thought in view, we have decided to make an effort to gather a collection of anecdotes.

We ask every reader of the ERA who has one in mind to write it, and forward it to the editor. The collection will appear in chapters, as we find room to print the communications. In order to guide the writers, we give the following anecdotes as examples:

Illustrating the necessity of holding one's self in readiness to grasp the opportunity which is said to come to every man once in a life time: it is told by William Eugene Lewis in the *Metropolitan*, as having been related to him by "Fighting Bob" Evans of the Navy.

"Dewey at Manila" said Captain Evans, "recalls to my mind an incident that occurred in the war with the South * * * Farragut and his fleet lay down toward the mouth of the Mississippi, completely preventing the passage of the stream by the enemy. Above were several gunboats and ironclads, reformed tugs and other craft, which we would call auxiliaries now. These were greatly needed at New Orleans. There wasn't an apparent chance in the world for the Confederate boats to make the trip. For a long, weary time the condition remained the same. It looked as if the close of the war would find the fleets in unchanged

relative position. One day it happened that the commanders of Farragut's ships undertook a general rehabilitation and repair. Their fires were banked and there was a sound of scraping, and the smell of paint was on the air. Of all the ships on the blockade but one had fires under her boilers and sufficient steam to start her engines. This was the time the Confederates chose to move their boats. Down the channel they came and rounded the bend, not in line of battle, but Indian file, like ducks returning from an excursion. The Northern fleet was helpless—all but the one craft. Officers and men, in their chagrin, alternated cursing with crying.

"What did the commander of the one ship capable of attacking do?"

"He had no instructions suitable for the emergency, so he overhauled his chest and presently there fluttered and snapped from his halyards the inquiry: 'Shall I engage the enemy?'"

"Naturally Farragut and the officers on his flagship were employed watching the regatta which steamed on down with many marine insults. No answer came to the commander's question, for no one had taken the trouble to read it. At last he ordered his gig and went over to the flagship to confer. He was met on the stage side by Old Ironsides himself. Although the lower Mississippi region is sub-tropical, those who were witnesses assert that the temperature was Alaskan.

"I received no response to my signal"—began the commander who had steam but lacked initiative.

"'Captain,' interrupted Farragut, 'to every man comes an opportunity once in his lifetime. Yours has passed, down the river.'

"The Admiral cut off discussion by retiring. Dewey's opportunity found him adequate, and so far from asking for directions, he cut the only line of communication. Orders," concluded Captain Evans with gravity, "are often extremely troublesome, not to say discouraging."

Illustrating a noble revenge, or paying good for evil:

When Madame Sontag began her musical career, she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had begun to decline through her dissipation. Years passed on and Madame Sontag, at the height of her popularity, was riding through Berlin, when she saw a child leading a blind woman. "Come here, my child," said Madame Sontag; "who is that you are leading by the hand?" "That's my mother," replied the child; "that's Amelia Steininger. She used to be a great singer, but she lost her voice and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this

afternoon." The next week, in Berlin, Madame Sontag sang before a vast audience gathered at a benefit for that blind woman. She employed a skilled oculist, but he in vain tried to give eyesight to the blind woman. Until the day of Amelia Steininger's death, Madame Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy.

Illustrating the courtesy and consideration of George Washington: told by Martha Littlefield Phillips in the *Century Magazine* in, "Recollection of Washington and his friends." The author is a granddaughter of the youngest daughter of General Nathaniel Greene, and she tells the incident in the words of her grandmother concerning a visit of the latter to Washington at Philadelphia:

One incident which occurred during that visit was so comical in itself, and so characteristic of Washington, that I recall it for your entertainment. Early in a bright December morning a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from the saucer, but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the table-cloth. He did it with such audible vigor that it attracted my attention, and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once.

Illustrating the difficulty of translating verbatim from one language to another: told by a traveler from Brooklyn who happened to be in Venice in July, 1898, and received his first intelligence from the Italian newspapers, of the American victory over the Spanish fleet at Santiago.

"With my limited knowledge of Italian," he says, "I was just able to make out from the morning paper that we had destroyed the Spanish fleet, and that there was great rejoicing on our ships after the fight; and wanting particulars, I took the paper to Professor Rovera who speaks almost perfect 'scholar's English', and asked him to translate it to

me, which he did in excellent style, until he came near the end, when, with a little hesitation, he read, 'And the band played the Flag with the Stars on it, and, It will be Very Warm in the City this Evening.' It was about a minute before I recognized 'The Star Spangled Banner,' and, 'Ther'll be a Hot Time in the Old Town Tonight.'

THE PARIS CONGRESS OF THE HISTORY OF RELIGIONS.

At the instance of M. Victor Charbonnel, who is the chief promoter, the Parliament of Religions at Chicago, in 1893, is to be duplicated with some variations, at the Paris Exhibition of 1900. The general plan has been outlined, the movement being headed by M. Albert Reville, who is the chairman of the forty members of the Committee on Organization. He is the professor of history of religions at the College of France.

This Congress is to differ from the Chicago Parliament in that it is to be composed of a strictly scientific personnel. Its organizers will invite as speakers not the representatives of the various churches, but "independent and disinterested scholars who study the history of religion from the scientific side." Instead of faith, science will be used as a basis.

As with the Chicago Parliament, so with this, it met strong opposition at first. It was only after matters had been arranged in such a way as "to prevent all dogmatic and confessional controversy from finding a place on its program," that the Paris Congress of the History of Religions was permitted to organize. The principal opposition, though by no means all, came from the Catholics, who constitute the membership of the dominant religion in France. But all objections were at last overcome, and the organization is working.

A central committee composed of well-known French scholars, have drawn up the regulations. The Congress will have both general and sectional meetings. A circular has been issued explain-

ing the whole scope of the undertaking. The following paragraph is found in the official invitation which has been sent to historians, theologians, philosophers, folk-lorists, ethnographers and sociologists, so that the field of the discussion will be broad—broader by far, perhaps, than in Chicago, where, as the readers of the ERA are aware, unpopular faiths were excluded—at least this was the case with the Latter-day Saints:

“The proposed Congress is exclusively of a historical nature. During the nineteenth century the history of religions has been fully developed as an independent science, and should, therefore, be entitled to a prominent position in an international exhibition, the aim of which is to bequeath, as a legacy to the twentieth century the magnificent achievements of the nineteenth. The history of religion has an important mission to perform, in the way of elucidating the past and in shedding its illuminating influence on the moral and social problems of the present and the future. It is desirable that all those who have the progress of the subject at heart should learn how to know one another reciprocally. It is to their interest to consult together concerning the ways and means of giving religious studies a larger place in the curriculum of the universities, and to consider together certain questions of the hour. It will be profitable for all those who are isolated by their individual studies to find themselves united, for a few moments, on this common ground of scientific research.”

The Committee on Organization have decided to organize the following departments:

1. The religions of the uncivilized races and the civilizations of America prior to its discovery by Columbus.
2. The religions of the far east—China, Japan, and Indo-China, etc.
3. The Semitic religions—Judaism, Islamism.
4. The religions of Egypt.
5. The religions of India and Iran.
6. The religions of Greece and Rome.
7. The religions of the Celts, Teutons, Slavs, etc.
8. The Christian religion.

Every scientific communication will be received, while disputes or discussions regarding articles of faith, confessional polemics, only will be excluded. The Congress may thus become a receptacle for, and a dispenser of much valuable dead historical information, but we doubt it will ever result in any immediate living benefit, any more than did its Chicago prototype.

IN LIGHTER MOOD.

A baker who bought his butter in pound rolls from a farmer, noticing that the rolls looked rather small, weighed them, and found that they were all under a pound in weight. Thereupon he put the farmer into the county court.

"These butter rolls," said the judge, "are certainly under a pound in weight. Have you any scales?" he asked.

"I have," said the farmer.

"And have you any weights?"

"No, sir."

"Then how do you weigh your butter?"

"That's very simple," said the farmer. "While I've been selling butter to the baker I've been buying pound loaves from him and I have used them for weights on my own scales."

* * *

As Artemus Ward was once traveling in the cars, dreading to be bored and feeling miserable, a man approached him, sat down and said,—

"Did you hear that last thing on Horace Greeley?"

"Greeley? Greeley?" said Artemus. "Horace Greeley? Who is he?"

The man was quiet about five minutes. Pretty soon he said,—

"George Francis Train is kicking up a good deal of a row over England. Do you think they will put him in a bastille?"

"Train? Train? George Francis Train?" said Artemus, solemnly, "I never heard of him."

This ignorance kept the man quiet about fifteen minutes, then he said,—

"What do you think about General Grant's chances for the Presidency? Do you think they will run him?"

"Grant? Grant? Hang it man," said Artemus, "you appear to know more strangers than any man I ever saw."

The man was furious. He walked off, but at last came back and said,—

"You confounded ignoramus, did you ever hear of Adam?"

"What was his other name?"

OUR WORK.

THE ERA AS A TEXT-BOOK.

In order to bring the exercises of the Improvement Associations and the contents of the IMPROVEMENT ERA more closely together, that they may become more directly co-operative and inter-dependent, the General Board offers the following suggestions to presidents and officers of the associations:

The manual work, as heretofore, should constitute the chief part of the weekly program. In addition, however, there is frequently time left for miscellaneous exercises; and it is suggested and urged that where such is the case, (and it would be well for each association to have some time remaining, at the close of the regular manual exercises,) that a lesson be provided from the ERA for each program, both of the weekly meetings and monthly conjoint sessions. For example, let the officers carefully read the last current number of the ERA and then select, say four articles, to be considered during the coming month, appointing some member to make a report of the substance of each article, or, if it be short, perhaps read it, as a part of the regular program. We have in mind several articles, in the October number, for instance, that could be treated in this way with much profit. As examples of these Dr. Brimhall's article on "Continuity in Character;" Dr. Young's article on the "Evils of Drink and Tobacco," and two articles in "Our Work" department on "Writing as a Means of Improvement;" and "Just a Hint or Two," by Elder Naisbitt. Other articles, also, might be named from this same number that would prove interesting if studied and thus presented. It is also suggested that the officers occasionally put to the whole association some question that can be answered by reference to the ERA, as for example, in the October number, What is the plain duty of every young man as to his course regarding evil? page 946. Who was William Wilberforce? page 935; Relate the anecdote illustrating the power of

environment over us. Page 932. What leading lesson in the article, "A Message to Garcia?"

These hints on program-making are worthy of adoption by the presiding officers, and we will be pleased to hear from those who shall put them into effect, as to their results and practicability.

As a further example, the following articles and questions are named for November study: "First Mission to the Lamanites," "The Original Book of Mormon Manuscript," "The Zionist Movement" and the article on Joseph Smith by Edgar Young. Questions like these may be asked: What was the testimony received by Dr. Maesser, after baptism? What leading thought do you get from the article, "The Returned Elder?" Relate an incident showing an Elder's influence? Page 32.

PRINTED INVITATIONS TO ATTEND THE FIRST MEETING.

Among the many changes made in Stake officers recently, the change in Weber Stake is to be numbered. This occurred on Sunday, May 21, last, at which time Elder B. H. Roberts and other members of the General Board visited the Stake and attended the conference held in the Ogden Tabernacle. Superintendent Angus T. Wright, his counselors, Thos A. Shreeve and H. H. Thomas, and other officers of the Board, after years of faithful service in the improvement cause, were honorably released. The following officers were then presented and sustained:

John L. Herrick, superintendent; John V. Bluth and Heber Scowcroft, counselors; T. Y. Stanford, recording secretary; J. W. F. Volker, corresponding secretary; Parley T. Wright, treasurer; Wm. E. Newman, M. H. Thomas, Geo. W. Baker, J. W. West, J. F. Snedaker, J. R. Beus, W. G. Cragun, aids. At a subsequent conference Elder Willard Scowcroft was added to the board as chorister.

The new board began its labors this fall by instituting an active campaign in behalf of mutual improvement. Among the new ideas advanced was that of printing a circular letter, at the expense of the Stake Board, and supplying the president of each association with enough copies to send one to every member of the ward who should be a mem-

ber of the association. The presidency of each association addressed these letters and filled in the blank left for the date of commencing the season's work. After being signed by the president and secretary, these letters were delivered to the members of the ward who were, or who should be, enrolled as members of the association.

The idea, we think, is a good one, and we print the circular below for the benefit of others who may desire to adopt this plan of inviting their members to attend the opening meeting each year.

.....UTAH, OCT. 1, 1899.

DEAR BROTHER:

As the time is approaching for us to begin our season's work of the Mutual Improvement, we desire to call your attention to some things of importance in relation thereto.

Our first meeting will be held on.....at.....
p. m. sharp, in our meeting house.

As the study of the new manual, which is entitled, "The Dispensation of the Fullness of Times," is a very interesting one, and also instructive, it will be to your individual benefit to attend every meeting if possible, commencing with the first, and we are certain that at the close of the season you will feel that the time spent in attending to these meetings and studies, will have paid you immensely, as it takes up history and other studies, which will increase your intellectual qualities and strengthen your spiritual life. -

We want to make this season one of the best ever known, and as it will be to your personal benefit to take hold of this matter with zeal and energy, we have no doubt but what you will give us your assistance and attend the first meeting, as we will have a program arranged and studies will commence at that time.

We also call your attention to the Improvement Era, which is published monthly for the benefit of the young men of Zion. It is very instructive and interesting, and we desire you to subscribe or renew your subscription to this magazine.

The subscription price is \$2.00 per annum in advance, including copy of the manual, which makes the subscription for the Era \$1.75 per annum.

We sincerely hope and trust that you will help us in this matter and assist in making the meetings for the coming season as interesting as possible, so that all our young people will feel encouraged in the cause in which we are engaged.

Please do not forget the date of our first meeting, as we certainly expect you to be there.

Manuals can be procured from the undersigned.

Your Brethren,

.....
President.

.....
Secretary.

The general night of meeting in the Weber Stake is Tuesday, and the third Sunday evening of each month is given over to conjoint meetings with the Y. L. M. I. A. A uniform meeting night has been of great value to the associations of this Stake.

THE MISSIONARIES, THEIR PREPARATION AND LABOR.

At the last annual conference of the Y. M. M. I. A., it was intimated that possibly some change in the system of the missionary branch of our labors would be inaugurated. After some discussion, the details of the new movement were left with the General Board who decided to call some fifty Mutual Improvement Missionaries for 1899-1900, instead of a greater number, as heretofore. It was also decided that instead of laboring entirely with the membership, their special work would be with the stake and ward officers. They were to be direct representatives of the General Board, while the local missionary work was to be performed by ward officers or their delegated representatives. The missionary committee of the General Board, composed of Elders J. Golden Kimball, Frank Y. Taylor and Thomas Hull, were charged with the details of calling and instructing the missionaries.

The following brethren, out of those who were called, responded:

Alexander Campbell, Cardston, Alberta Stake, Canada; Alfred Kearl, Laketown, Utah, Bear Lake Stake, Idaho; Robert Andrus, Leorin, Bingham Stake, Idaho; Nels Madsen, Brigham City, Box Elder Stake, Utah; Jos. Richardson, Smithfield, Cache Stake, Utah; Willard Baxter, Mount Sterling, Cache Stake, Utah; Brigham H. Telford, Lewiston, Cache Stake, Utah; Moses Smith, Marion, Cassia Stake, Idaho; Alonzo G. Sedgwick,

Bountiful, Davis Stake, Utah; Harley P. Randall, Centerville, Davis Stake, Utah; John S. Curtis, Orangeville, Emery Stake, Utah; John Hinckley, Rexburg, Fremont Stake, Idaho; W. I. Norton, Nephi, Juab Stake, Utah; Dennison E. Harris, Colonia Juarez, Juarez Stake, Mexico; Wallace Bunting, Kanab, Kanab Stake, Utah; Don C. Babbitt, Mesa, Maricopa, Stake, Arizona; Thomas R. Condie, Croyden, Morgan Stake, Utah; James Callan, Dayton, Oneida Stake, Idaho; John M. Bunker, Bunkerville, Nevada, Saint George Stake, Utah; J. S. Gibbons, Saint Johns, Saint Johns Stake, Arizona; Thomas E. Williams, Layton, Saint Joseph Stake, Arizona; Harry W. Matthews, Taylorsville, Salt Lake Stake, Utah; George M. White, Miller, Salt Lake Stake, Utah; D. J. Rogers, Bluff, San Juan Stake, Utah; Stephen A. Smith, Manassa, San Luis Stake, Colorado; George Dutton, Aurora, Sevier Stake, Utah; John Murray, Holbrook, Snowflake Stake, Arizona; Lorton Cranney, Cottonwood, Star Valley Stake, Wyoming; Arthur Maxwell, Peoa, Summit Stake, Utah; Joseph P. Sharp, Vernon, Tooele Stake, Utah; George A. Slauch, Vernal, Uintah Stake, Utah; Francis Kirkman, Lehi, Utah Stake, Utah; N. Parley Jensen, Spanish Fork, Utah Stake, Utah; R. Lovell Mendenhall, Mapleton, Utah Stake, Utah; Joseph Moulton, Heber City, Wasatch Stake, Utah; Seth Taft, Thurber, Wayne Stake, Utah; R. T. Rhees, View, Weber Stake, Utah; D. C. Walker, Eden, Weber Stake, Utah; John H. Glenn, Woodruff, Woodruff Stake, Utah.

In order to prepare them for their mission, meetings were arranged for by the missionary committee, to be held in the Social Hall, Salt Lake City, at which the following program was carried out:

Thursday, October 12, 1899.

10 a. m. Introductions, etc.

2 p. m. Outline of Missionary Work for the Season of 1899-1900;

and general instructions. (a) Representatives of General

Board. (b) Work with associations and stake and ward officers.

(c) How this season's work differs from that of previous seasons.

Missionary Committee and Elder B. F. Grant.

7:30 p. m. The Manual. (a) What this manual is.

Elder Willard Done.

(b) Its object and plan. (c) How to use it.

Elder Edward H. Anderson.

Questions and answers

By Missionaries.

Friday, October 13.

10 a. m. Improvement Era and general improvement fund.

Elders Francis M. Lyman and Heber J. Grant.

- 2 p. m. 1. Local missionary work. (a) Ward officers to direct it.
(b) Call missionaries in wards to labor with dilatory members
and non-members. (c) How?

Elders J. Golden Kimball and Frank Y. Taylor.

2. Secretaries' work. (a) Rolls. (b) Records. (c) Kind of men for
secretaries. Elder Thomas Hull.

7:30 p. m. Questions and answers.

Saturday, October 14.

- 10 a. m. Duties of stake superintendents and ward presidents.

Elders John Henry Smith, Frank Y. Taylor and Thomas Hull.

2 p. m. Questions and answers.

7:30 p. m. Model Association.

Sunday, October 15.

The missionaries will visit the Sabbath Schools and Tabernacle and
ward meetings.

Monday, October 16.

10 a. m. Address By President Lorenzo Snow.

- 2 p. and 7:30 p. m. Methods. (a) How to entertain the members
of associations. (b) How to enthuse the members of associa-
tions. Elder George M. Cannon.

(c) How to get young men to work. (d) How to get older
members to work. Elder Abraham O. Woodruff.

(e) Ward amusements, outside influences, libraries, etc.

Elder Frank Y. Taylor.

Questions and answers.

Tuesday, October 17, Final Instructions.

1. First things to do on entering stake and ward. (a) Call on super-
intendent of M. I. A. (b) Call on president of stake. (c) Call on
president of association. (d) Call on bishop of ward.

2. How to approach officers. (a) Superintendent of M. I. A. (b) Pres-
ident of stake. (c) President of M. I. A. (d) Bishop of ward.
(What bishops should do with newly converted young men.)

President Joseph F. Smith and Apostle Francis M. Lyman.

3. Preaching. (a) When. (b) What. (c) How.

Elder J. Golden Kimball.

4. Deportment and appearance.

Elder J. Golden Kimball.

The missionaries will go out into the various stakes of Zion and meet
with the local officers and associations, in turn instructing them upon
these same points. The meetings resulted in decided success. The

Spirit of God and of the work were manifest. They go out to the stakes prepared to instruct and enthuse the officers in the important work before them. There should be good results from their labors. We trust that the stake and ward officers of the associations, conjointly with the local authorities of the Church, under whose directing and encouraging care the associations are placed, will co-operate with the missionaries, and push the work with vim, under the blessings of God, to sure and complete success.

EVERY PROGRESSIVE PRESIDENT SHOULD ANSWER, YES.

These are important days for Mutual Improvement Association work. Is your association completely organized? Do you succeed in getting a good attendance? Are all your members supplied with manuals? Do the officers meet weekly to prepare the lesson, and to arrange details for the regular meeting? Are you trying to comply with the rules on page 5, in the manual? Do you meet promptly on time and close on time? Is your meeting-place warm, light, clean and cheerful? Do you have a local system of missionaries whose duty it is to visit delinquent members each week? Do you think of your work constantly, and so create enthusiasm and interest? Do the members prepare their lessons at home? Have you and all your officers subscribed for the ERA, and each obtained one other subscriber? Have you planned for the collection of the Improvement Fund?

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

September 19th, 1899: The third annual convention of the League of American Municipalities opens in Syracuse, N. Y. President Sam'l L. Black in his opening address, said:

"We are not here to lose ourselves in abstruse and abstract speculations. Our purpose is a sternly practical one. We deal with human life; we seek to prolong it. We aim to work this out by disposing of such severely practical questions as garbage disposal, water supply, civil service reform, saloon regulations and similar measures. Neither the physicians nor the ministers of the gospel go before us in the humanitarian character of their work."

* * * The French council of ministers decides to pardon Captain Dreyfus and the pardon is signed.

20th: Captain Dreyfus is released at 3 a. m. and leaves Rennes for Nantes.

25th: Affairs are reaching a crisis between Great Britain and the Transvaal republic in South Africa. The Orange Free State has decided to assist the Boers in case of hostilities. * * * The Filipinos capture an American gunboat the *Urdaneta*. All her crew are missing.

26th: Admiral Dewey arrives off New York at dawn, two days ahead of schedule.

28th: Governor Wells and staff call on Admiral Dewey on the *Olympia*.

29th: A great naval parade is given in New York in honor of Admiral Dewey. It is said that nothing like it was ever seen before. Three million people witness the gigantic pageant. * * * The situation in the Transvaal is such that hostilities may occur at any moment.

30th: The City and State of New York and the Nation unite in a vast demonstration in honor of Admiral Dewey. The great land parade is described as the wonder of modern times. * * * The

Boers are mobilizing their forces in the Transvaal, and it is believed they will initiate hostilities shortly. * * * Fourteen American prisoners are released by the Filipinos.

October 1st. George Swan, the City Auditor of Salt Lake and who was for many years the secretary of the Utah Central Railway, dies suddenly in Salt Lake City.

2nd: Another great ovation is given to Admiral Dewey. This time it is in Washington, D. C., and it is the greatest tribute ever paid by the Capital to any person.

3rd: The first State Fair in Utah opens in Salt Lake City. *
* * President McKinley presents to Admiral Dewey the handsome sword awarded him by Congress.

4th: President McKinley directs the immediate dispatch of a number of war vessels to the Philippines. This action is the result of his interview with Admiral Dewey. * * * President McKinley leaves Washington for a visit to Chicago.

6th: The seventieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opens in Salt Lake City.

7th: The now notorious C. M. Owen files a complaint against President Lorenzo Snow, charging him with unlawful cohabitation.

8th: Bishop Edwin Stratford of the Fourth ward, Ogden, dies at his home in that city. * * * Hon. Wm. J. Bryan is taken sick with throat and lung trouble, at the home of Fred. J. White the Democratic candidate for Governor of Iowa, in Webster, Iowa. *
* * Active war preparations continue both in England and the Transvaal.

10th: President Kruger of the Transvaal issues an ultimatum to Great Britain.

11th: A remarkable phenomenon is seen in Butte, Montana. One half of the town is said to be sliding down hill. Many buildings are badly cracked by the movement. * * * Free State Burghers, South Africa, seize a train at Ladysmith, which was the property of the Natal (British) Government. This is practically the beginning of war with England.

13th: The county attorney of Salt Lake County refuses to prosecute President Snow on the ground that there is not sufficient evidence to convict. * * * The first battle in the Transvaal war is fought. The Boers destroy an armored train and kill fifteen British soldiers.

14th: C. M. Owen files a complaint against Congressman-elect Roberts charging him with adultery.

16th: The *Columbia* wins the first race in the international contest.

IMPROVEMENT ERA.

VOL. III.

DECEMBER, 1899.

No. 2.

THE NOBILITY OF LABOR.

BY HEBER J. GRANT, OF THE QUORUM OF THE TWELVE APOSTLES.

While speaking to the young people at stake conferences of the Improvement Associations, and at ward meetings, I have endeavored to impress upon the minds of the youth the necessity of their working to the extent of their ability; and also while so laboring never to become disheartened.

The Marchioness de Lambert has said: "There is nothing so improper for a young man as that modesty which makes him fancy he is not capable of great things. That modesty is a faintness of soul which hinders it from exerting itself. There is a superior genius and merit in some persons that tells them nothing is impossible to them."

A number of those who have listened to my remarks have assured me that they have been benefitted thereby; and so I have concluded to become a regular contributor to the columns of the ERA, and to chat with "our boys," as through that medium, I will be able to reach many thousands instead of a few hundreds.

"Arise, therefore, and be doing, and the Lord will be with you."—I. Chron. 22: 16.

"To do that which before us lies in daily life is the prime wisdom."

"He that loseth wealth, loseth much; he that loseth friends loseth more; but he that loseth his spirit, loseth all."—Cervantes.

"Dream, oh youth! dream nobly and manfully, and thy dreams shall be thy prophets."—Lord Bulwer Lytton.

If the readers of the ERA will learn by heart the above quotations, and make these sentiments the rule of their lives, this action will be worth more to them, many times over, than the cost of a year's subscription.

I have found nothing in the battle of life that has been of more value to me than to perform the duty of today to the best of my ability; and I know that where young men do this, they will be better prepared for the labors of tomorrow.

In contributing to the ERA a series of articles which will be made up principally of my own experiences, I shall do so, not for the purpose of throwing boquets at myself, figuratively speaking, but with the hope that I may inspire my readers with a desire to labor.

It is admitted that statements of personal experiences, spoken or written, carry more force, and make a more lasting impression upon the minds of hearers and readers than can be made in any other way. This must be my excuse for relating so many incidents in my own career.

When a youth, attending school, a man was pointed out to me who kept books in Wells, Fargo and Co's. Bank, in Salt Lake City, and it was said that he received a salary of one hundred and fifty dollars a month. Well do I remember figuring that he was earning six dollars a day, Sundays omitted, which seemed to me an enormous amount. Although I had not yet read the inspiring words of Lord Bulwer Lytton, quoted above, yet I dreamed of being a book-keeper, and of working for Wells, Fargo & Co., and immediately joined the book-keeping class in the Deseret University, in the hope some day of earning what I thought at that time to be an immense salary.

I quote with pleasure once more from Lord Bulwer Lytton: "What man wants is not talent, it is purpose; not power to achieve, but the will to labor."

Samuel Smiles has said: "Purposes, like eggs, unless they are hatched into action, will run into decay."

Lord Lytton took it for granted undoubtedly that where a youth dreamed nobly and manfully, that it would inspire him to have a purpose in life, and to "hatch the same into action," and not allow it to "run into decay." Having purposed to become a book-keeper, I immediately set to work to attain this object. Well do I remember the amusement I furnished my fellow-students. One remarked when looking at my books, "What is it; hen tracks?" Another said, "Has lightning struck an ink bottle?" These remarks and others, while not made to hurt my feelings but in good-natured fun, nevertheless cut deep, and aroused within me a spirit of determination. I resolved to live to set copies for all who attended the university, and to be the teacher of penmanship and book-keeping in that institution. Having a purpose and also "the will to labor," and agreeing with Lord Lytton that, "In the bright lexicon of youth there's no such word as fail," I commenced to employ my spare time in practicing penmanship, continuing year after year until I was referred to as "the greatest scribbler on earth."

The result was that some years later, I secured a position as book-keeper and policy clerk in an insurance office. Although at fifteen, I wrote a very nice hand, and it was all that was needed to satisfactorily fill the position which I then held, yet I was not fully satisfied but continued to dream and "scribble," when not otherwise occupied. I worked in the front part of A. W. White & Co's. bank, and, when not busy, volunteered to assist with the bank work, and to do anything and everything I could to employ my time, never thinking whether I was to be paid for it or not, but having only a desire to work and learn. Mr. Morf, the book-keeper in the bank, wrote well, and took pains to assist me in my efforts to become proficient as a penman. I learned to write so well that I often earned more before and after office hours by writing cards, invitations, etc., and making maps, than the amount of my regular salary. Some years later, a diploma at the Territorial Fair was awarded me for the finest penmanship in Utah. When I engaged in business for myself, there was a vacancy at the university in the position of teacher of penmanship and book-keeping, and to make good the promise to myself, made when a youth of twelve or thirteen, that

I would some day teach these branches, I applied for the situation. My application was accepted, and my obligation to myself was thus discharged.

Young men who are laboring in the improvement cause should be true to themselves, and when they resolve to accomplish something, they should never become discouraged, but should labor cheerfully and with a determination until the promise to themselves has become a reality. I cannot possibly impress this lesson too strongly upon the minds of my readers. If we fall into the habit of making resolves in relation to ourselves, and of constantly breaking them, such a course will tend to make us careless in the fulfillment of promises to others. Young men should always remember the advice which Shakespeare puts into the mouth of the father of Laertes, when the latter was leaving home:

"To thine own self be true,
And it must follow, as the night the day,
Thou can'st not then be false to any man."

I quote in full one of the lessons from the National Fifth Reader, which made a profound impression on my mind during my school days, and which has never been forgotten:

NEVER DESPAIR.

There is no trait of human character so potential for weal or woe as firmness. To the business man it is all important. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke from the man of lofty determination only a smile. The whole story of our race—all nature, indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

It is related of Tamerlane, the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a lesson of perseverance, which had a striking effect upon his future character and success.

When closely pursued by his enemies—as a contemporary tells the anecdote—he took refuge in some old ruins, where, left to his solitary

musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and at each several time so soon as he reached a certain point of projection, he fell back with his burden, unable to surmount it; but the seventieth time he bore away his spoil in triumph, and left the wondering hero reanimated and exulting in the hope of future victory.

How pregnant the lesson this incident conveys! How many thousand instances there are in which inglorious defeat ends the career of the timid and desponding, when the same tenacity of purpose would crown it with triumphant success! Resolution is almost omnipotent. Sheridan was at first timid and obliged to sit down in the midst of a speech. Convinced of, and mortified at, the cause of his failure, he said one day to a friend, "It is in me, and it shall come out."

From that moment he arose, and shone, and triumphed in a consummate eloquence. Here was true moral courage. And it was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them.

Be, then, bold in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance: for it is more by a disregard of small things than by open and flagrant offenses, that men come short of excellence. There is always a right and a wrong; and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement.

"Never Despair" has been one of the guiding stars of my life, as I have often felt that I could not afford to be outdone by an insect.

At nineteen, I was keeping books and acting as policy clerk for Mr. Henry Wadsworth, the agent of Wells, Fargo & Co. My time was not fully employed. I was not working for the company but for the agent personally. I did the same as I had done in Mr. White's bank,—volunteered to file a lot of bank letters, etc., and to keep a set of books of the Sandy Smelting Co., which Mr. Wadsworth was doing personally.

To emphasize the truth of the above quotation from *I Chronicles*, I will remark that my action so pleased Mr. Wadsworth that he employed me to do the collecting for Wells, Fargo & Co., and paid me twenty dollars a month for this work in addition to my regular compensation of seventy-five dollars from the insur-

ance business. Thus I was in the employ of Wells, Fargo & Co., and one of my day dreams had become a reality.

When New Year's eve arrived, I was at the office quite late writing calling cards. Mr. Wadsworth came in and pleasantly remarked that business was good, that it never rains but it pours, or something to this effect. He referred to my having kept the books of the Sandy Smelting Co. without compensation, and said a number of complimentary things which made me very happy. He then handed me a check for one hundred dollars which doubly compensated me for all my extra labor. The satisfaction enjoyed by me in feeling that I had won the good will and confidence of my employer was worth more to me than twice one hundred dollars.

Every young man who will endeavor to employ all his time, never stopping to count the amount of compensation he is to receive for his services, but rather be inspired with a desire to labor and learn, I promise, will achieve success in the battle of life.

I urge upon the boys engaged in the Mutual Improvement Associations to labor with determination and zeal.

"Dream, oh youth! dream nobly and manfully, and thy dreams shall be thy prophets."

"What man wants is not talent, it is purpose; not power to achieve, but the will to labor."

"Arise, therefore, and be doing, and the Lord will be with you."

HARVEST TIME.

BY SARAH E. PEARSON.

Stoop, stoop, stoop, over the cool, damp furrow,
The morning air is wondrous sweet;
The heart is light, and hands are fleet
To hasten the task e'er the sun's full heat
Beats upon the furrow.
No time to listen to cat-birds call
To each other over the garden wall;
No time to watch the oak leaves fall,
Or crimson maples shiver,
Or waves of ether, clear and blue, like waves of water quiver.

Plod, plod, plod, and turn the mellow furrow.
With clanking harness and shining share,
The patient plow-horse treads with care,
And the fallowing plow lays the harvest bare,
In the depths of the long, straight furrow.
And the pickers follow in friendly chase,
Their pails resounding in eager race,
A bantering smile on the winner's face
As he empties his load of treasure,
And hastes again to the scene of fray, and fills again his measure.

Think, think, think, and plod again the furrow.
If hearts are happy, and thoughts are glad,
Or hearts and thoughts are heavy and sad,
Still hands must fly, though brain goes mad,
For a moment, with joy or sorrow.
Till the mill-whistle signals the noonday hour,

And lunch is spread in a shady bower
Of trees on the edge of the field, where showers
Of frost-stained leaves are falling.
And the cottage roofs in the distance sleep, and the drowy kine are
calling.

Toil, toil, toil, through the the rough, brown furrow,
With aching back, and throbbing head,
With blistered hands, and lagging tread,
Through the livelong day, that we may have bread.
Toil through the dusty furrow,
Till the shadows fall like a filmy veil
And shroud the outlines of hill and dale;
And the forest echoes the nightengale;
And evening winds are sighing.
Then homeward wend our weary way with the long day's dying.

And the prayer that we offer when day has fled,
To the Lord of the harvest, holy:
"When the grain from the tares is forever won;
When the last great harvest of life is done;
And Thou gather Thy sheaves at set of sun,
And seal them up to Thy glory,
Oh, gather us, Father, unto Thy breast
Where the toiler has earned such blissful rest;
Has learned to appreciate the blest
Reward for righteous striving;
And the significance of labor won, and sacredness of living."

ON WHAT DAY WAS CHRIST CRUCIFIED?

BY ELDER CHARLES F. WATKINS.

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas; For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.'"— Matt. 12: 38-40.

Critics of the Bible have denied that this sign of the divine character and mission of the Savior was ever given, for, as he was crucified on Friday and rose from the dead on Sunday morning, he had not lain three days and three nights in the heart of the earth. The purpose of this article is to show conclusively that the sign was given, and that in this as in all other prophecies made by the Savior, "Heaven and earth shall pass away: but my words shall not pass away."—Mark 13: 31.

All the evangelists agree that he arose on the first day of the week, Sunday. Matt, 28: 1-16; Mark 16: 1-6; Luke 24: 1-6, John 20: 1-18. As this weight of authority definitely settles the time of his resurrection, in order to prove that he lay three days and nights in the earth, the day of his crucifixion and burial must of necessity be as definitely fixed. Popular tradition has taught us that he was crucified on Friday, but to literally fulfill the sign promised the scribes, the death and burial must have occurred on Thursday. To establish this as the correct day, scripture passages will be quoted to show that Jesus never partook of the passover, that he had been

crucified before the day of the passover, and that the day of the passover began on Thursday at the close of day and ended on Friday evening at the same hour. Further, it will be shown from authorities on Jewish laws and customs that no trial or execution would be permitted on the day of the passover. These points once proven, the only conclusion that can be reached will be that he was crucified on Thursday.

We have been taught that he ate the passover before his betrayal and crucifixion, but this is plainly erroneous. The Savior said: "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Matt. 26: 2. If he were to be crucified on the day of the passover, he certainly could not have partaken of the passover supper. Again: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, * * *." John 13: 1, 2. This was the last supper he ate with his disciples, and, as is seen from the beginning of the quotation, it was eaten before the feast of the passover. The context in this chapter informs us that he washed his disciples' feet, and after giving instructions foretold his betrayal by one of his disciples. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast." This passage shows clearly that the supper which was just ended was not the passover supper, for if it had been such, as we have been taught to believe, the thought would not have occurred to the other eleven disciples that Judas was instructed to go out and buy the things needed for the feast. After the departure of Judas, Jesus continued to instruct

his disciples and to encourage them with words of kindness and love. John, chapters 14, 15, 16 and 17.

The objector may quote the following: "And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you that I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 15, 16. What was this passover? It was the passover he was to administer to his disciples, the passover of the Lamb of God, of which the paschal lamb was a type, for we read: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. This was the passover he had such great desire to institute before he suffered.

After his instructions, he and the disciples went to the garden of Gethsemane. John 18: 1. He knew that his hour was come. He knew that on the morrow the paschal lamb would be slain; he knew that lamb was a type of himself, and that he himself was the Lamb of God slain from before the foundation of the world. The paschal lamb had been separated from the flocks on the tenth day of the first month (Nisan) or second of April. (Smith's Dictionary of the Bible.) Jesus also was separated on the same day when he rode into Jerusalem amid the shouts of the people, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12: 13. As he was thus chosen and honored on the same day, so also would he be crucified on the same day that the paschal lamb was to be slain.

Judas, with a band of men and officers from the chief priests and Pharisees, came to the garden late in the night, with lanterns torches and weapons. Although they there witnessed the power of God, which should have been a warning to them, they nevertheless took Jesus, bound him and led him away to Annas, who in turn sent him to Caiaphas. "Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them and said, What accusation bring ye against this man?" The accusers of Jesus did

not go into the judgment hall lest they should be defiled and would not be able to partake of the passover, and therefore Pilate went out unto them to hear their charges. This is ample evidence that the time for the eating of the passover had not yet arrived. As Jesus did not partake of any food with his disciples from the time he was betrayed in the garden, it is evident that he had not eaten of the passover. That his betrayal occurred before the passover supper had been eaten, is also proven by the following statement: "Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barrabas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barrabas, or Jesus which is called Christ? * * * They said, Barrabas." Matt. 27: 15-17, 21. As the prisoner had not yet been released, (Matt. 27: 26; Mark 15: 15; Luke 23: 25,) the feast of the passover must still have been in the future. But if still further proof is wanted, the following passage referring to the very hour in which Christ was taken to Golgotha and crucified, should be final: "And *it was the preparation of the passover*, and about the sixth hour; and he saith unto the Jews, Behold your king." John 19: 14.

Having proven that Jesus did not partake of the passover supper, and that he was crucified prior thereto, the next question is, When did the passover begin? "In the fourteenth day of the first month at even is the Lord's passover." Lev. 23: 5. It was on the morning of this day, Thursday, with us as with the Jews, that Jesus appeared before Pilate, but the passover did not begin until even, at six, which hour marked the commencement of the Jewish Friday, though to us still Thursday. That it began on the evening of the day he was crucified is evident from the following passage: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31. The objector may say that it was on the preparation of the Sabbath, and as the Jewish Sabbath was held on Saturday, the crucifixion must have been held on Friday. No, for if that were true, the day of the passover and the Sabbath must have occurred

on the same day. John says, "for that sabbath was an high day." Bearing in mind that Jesus was crucified on the preparation of the passover, let us read:

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein."—Lev. 23: 1-8.

"And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you."—Exodus 12: 16.

From this we may understand why John calls it an high day, that is the day following the passover, because the same law was given to be observed on this day as on the regular Sabbaths, no matter on which day of the week this should occur, and those holy convocations were to be Sabbaths of rest unto the people. Here is also another evidence that it was not on the day after, but prior to, the passover that our Savior was slain. It would be unreasonable also, to suppose that the Jews, so strict to observe their Sabbaths and holy convocations, would desecrate it by holding court and condemning and even executing three prisoners in public on this holy day. Chambers' Encyclopedia, under the head of "Sabbath," declares that no case where life or death were involved could be tried in a court on a Friday. Such were the customs of the Jews. The chief priests did not want to take Jesus at the feast day lest there should be an uproar among the people; hence, Judas took opportunity to betray him before the passover.

Thus Christ was crucified on Thursday. That day ended at six in the evening, when Friday, the passover day, began. At that

time Christ had given up the ghost, had been taken down from the cross, and the body given to Joseph of Arimathæa for interment. His body lay in the tomb from Thursday evening, or the beginning of the Jewish Friday, until Sunday morning, three days and three nights, and he arose from the tomb on the third day, Sunday. That Sunday was the third day, may be gathered from the account given in Luke 24: 13-21, of Jesus appearing unto two disciples, who inform him of all that has happened, concluding with these words: "And beside all this, today is the third day since these things were done." Again: If Sunday was the third day since these things were done, Saturday must have been the second day, and Friday the first day since these things were done. In other words they were done on the Thursday.

In conclusion may be cited the evidence contained in the Book of Mormon. Samuel, the Lamanite prophet, prophesied:

"And behold, again another sign I give unto you; yea, a sign of his death; * * * behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead."—Helaman 14: 14, 20.

The fulfillment of this prophecy is recorded as follows:

"And it came to pass that there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapor of darkness; * * * and it came to pass that it did last for the space of three days, that there was no light seen."—III Nephi 8: 20, 23.

And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land."—III Nephi 10: 9.

IN THE STILLNESS.

BY LEWIS STEWART.

Silent now the voice of gladness,
Song of bird and hum of bee;
And a feeling, tinged with sadness,
As I gaze across the lea,
Steals upon me from the mem'ries
Shrined in caskets from the vast,
Silent, sacred, holy chambers
In the temples of the past.

Now the wish, the fret, the worry
Of a heart scarce yet controll'd,
Are all bound and cold and silent
As these forms, in shrouds enroll'd;
Forms of shrubs and trees, so ghost-like,
In the dull, gray dawning light,
Standing there, themselves their tombstones,
Marble cold and deadly white.

Sad, I listen in the stillness
For a voice, so sweet, so dear;
Voice of music, voice of angel
That enchants the spirit's ear:
Tones of love so gently spoken,
Melodies so heavenly rare,
That no mortal ever hears them,
Save as echoes of his prayer.

Now the heav'n-born presence thrills me;
Rings the message sweet and clear:

IMPROVEMENT ERA.

"Tell thy friends, thy fellow mortals,
With a smile and with a tear,
He that died for man hath risen;
He that wept is conq'ror now.
Rise and free the soul from prison;
Look not backward from the plow.

"Tell the children, fair, the story;
Warn the maiden and the youth;
Shout the tidings from the hill-tops,
Dare not hide the light of truth.
Christ, the holy, fills the child-heart;
Christ, the peerless, wins the brave.
In the brightness of his coming,
Fall the fetters from the slave."

Where are now the shrouds so deathlike?
Nature only sleeps awhile;
And the mantling snows of winter
Glisten in the sun's bright smile.
Gone are all the weary fancies;
Gone the sadness 'kin to pain.
Snows of winter, graven tombstones,
To the earth and man are gain.

Lake View, Utah.

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAKUES, ASSISTANT CHURCH HISTORIAN.

I.

Sidney S. Rigdon, as it is understood his proper name was, but who was universally known as Sidney Rigdon, was born in St. Clair Township, Alleghany County, Pennsylvania, February 19, 1793, and was the youngest son of William and Nancy Rigdon.

William Rigdon was born in Hartford County, Maryland, in 1743, and died May 26, 1810. He was the son of Thomas Baker Rigdon and Ann Lucy Rigdon. Thomas Baker Rigdon was born in Maryland and was the son of Thomas Baker Rigdon, from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney, was born in Ireland. She emigrated to Boston, and was there married to Thomas Baker Rigdon.

Nancy Rigdon's mother was born at Freehold, Monmouth County, New Jersey, March 16, 1759, and died October 3, 1839; was eldest daughter of Briant Gallaher, of Ireland. Elizabeth Reed Gallaher, mother of Nancy Rigdon, was Gallaher's second wife, and was born in Monmouth County, New Jersey. Her parents were born in Scotland.

Sidney Rigdon thought he was of Norman extraction, and that his ancestors came to England with William the Conqueror. Sidney's father was a farmer and had three sons, Carvil, Loami, Sidney S., and a daughter Lucy. Before his marriage, William Rigdon moved from Maryland to Pennsylvania, and Sidney Rigdon's mother had previously moved to the same state from New Jersey.

When Sidney Rigdon was seventeen years of age, his father died, and Sidney's mother died when he was twenty-six years old.

In his 25th year, he became a member of the society of "Regular Baptists," under the charge of Rev. David Phillips, from Wales, and the next year left the farm, and went to live with Rev. Andrew Clark, another Baptist preacher. While there, Sidney received a license and commenced to preach, and from March, 1819, followed farming no more.

In May of that year, he went to Trumbull County, Ohio, and in July lived with Adamson Bentley, another Baptist preacher. There Sidney became acquainted with Phebe Brook, a native of Bridgetown, Cumberland County, New Jersey, whom he married, June 12, 1820.

He continued to preach in that region until November 1821, when, on request, he left Warren, Trumbull Co., and took charge of the First Baptist Church, Pittsburg, where he preached with considerable success, that church soon rising from a very low, confused state to a rapid increase of members, crowded meetings, and to be one of the most respectable churches of that city. He became a very popular preacher, and his society was much sought after. But after awhile he was greatly perplexed with the idea that the doctrines taught by the church he was connected with were not altogether in accordance with scripture. Nor were those of any other church with which he was acquainted altogether satisfactory to him. But he knew no other way of getting a living, and he had a wife and three children to support. After great deliberation and reflection and solemn prayer, he resolved to follow his convictions. In August, 1824, he announced to the members of that church that he was determined to withdraw from it, as he could no longer uphold its doctrines. In consequence of his great popularity, this unexpected announcement caused amazement, sorrow, and tears to his congregation.

At that time Alexander Campbell, who came from Ireland, was a member of the Baptist association, but he afterwards separated from it. Walter Scott, a native of Scotland, also left it about the same time. Mr. Campbell had previously lived at Bethany, Brook County, Virginia, where he published the *Christian Baptist*, monthly.

After leaving the Baptist church, these three gentlemen, being very friendly, frequently met together to discuss religious topics. Eventually from this connection sprang a church, the

members of which called themselves "Disciples," but which were generally known as Campbellites, though Rigdon had much to do with it.

For the maintenance of his family, Mr. Rigdon went to work as a journeyman tanner, many of his former warm friends looking upon him with great coolness and indifference. His wife cheerfully shared his sorrow and humiliation, believing that all would work together for their good.

After having labored for two years as a tanner, he removed to Bainbridge, Geauga Co., Ohio, where, it being known that he had been a popular preacher, he was solicited to preach, with which request he complied. Thenceforth he devoted himself to the work of the ministry, confining himself to no special creed, but holding the Bible as his rule of faith, and advocating repentance and baptism for the remission of sins, and the gift of the Holy Ghost, doctrines which Mr. Campbell and he had been investigating. He labored in that vicinity one year with much success, numbers attending his meetings, building up a large and respectable church at Mantua, Portage County, Ohio. His doctrines were new, and crowded houses assembled to hear him, though some opposed and ridiculed his doctrines.

He was then pressingly invited to remove to Mentor, an enterprising town, about thirty miles from Bainbridge, and near Lake Erie, which he did sometime afterward. There were the remnants of a Baptist church, nearly broken up, the members of which were attached to his doctrines. But many of the citizens were jealous of him, and slanderous reports were circulated concerning him. However, he continued his labors, and in a few months the opposition weakened, prejudice gave way, and he became very popular, the churches where he preached being filled to overflowing to hear him, the doctrines being new, but were elucidated with unusual clearness, and enforced with great eloquence. Calls came from every direction for him to preach, which he complied with as much as he could. His fame increased and spread abroad, thousands, rich and poor, flocking to hear his eloquent discourses, so that the churches where he preached became too small to hold the crowds who went to hear him, and he had to preach in the open air, in the woods and groves, to the multitudes of eager hearers. He expa-

tiated upon the literal fulfillment of prophecy, the gathering of Israel in the last days, the coming of the Son of man, the judgments to be poured out upon the ungodly, the reign of Christ with his saints on the earth, the millennium, etc.

Many became convinced and were baptized, whole churches became converted, and he soon had large and flourishing societies throughout that region. He was a welcome visitor wherever he went, and his society was courted by the learned and intelligent.

He then had a wife and six children, and lived in a small, unfinished frame house, not very comfortable. The members of his church held a meeting to take into consideration his wants and provide for them. They resolved to erect him a suitable residence. They purchased a farm, and commenced the building of a better house and outbuildings for him, and his prospects with regard to temporal things became brighter than ever before.

This was in the fall of 1830, at which time Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer stayed awhile at Mentor, on their mission to the Indians on the western boundaries of Missouri. Elder Pratt had been a preacher in the same church as Sidney Rigdon, who was his instructor. Elder Pratt resided at Amherst, Lorain Co., Ohio. He had been sent into the State of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith and other Latter-day Saints. After reading the Book of Mormon, Parley P. Pratt became convinced that it was of God, was baptized, ordained an elder, and began to preach. Believing that there were many among his former associates who were honest seekers after truth, and being sent on his mission to the west, he resolved to call during his journey on his old friends, and make known to them the great work which the Lord had begun.

The first house Elder Pratt and his brethren called at was Sidney Rigdon's. They presented him with the Book of Mormon, saying that it was a revelation from God. He had not heard of it before, and was much prejudiced at the assertion, replying that he was acquainted with one Bible, which he believed was a revelation from God, but he had considerable doubts regarding their book. They wished to investigate the subject with him. But he said,

"No, young gentlemen, you must not argue with me on the subject, but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." But he readily granted their request to preach in his chapel and lay the subject before the people.

According to appointment, a large congregation assembled, which was addressed by Oliver Cowdery and Parley P. Pratt, followed by Sidney Rigdon, who said the information they had received was of an extraordinary character and demanded the most serious consideration. He exhorted his hearers to take the apostle's advice, "to prove all things, and hold fast that which is good," and not turn against what they had heard without being fully convinced of its being an imposition, lest possibly they should resist the truth.

Elders Cowdery and Pratt returned home with Mr. Rigdon conversing upon the things preached about. He said he would read the Book of Mormon, investigate it fully, and then frankly tell them his mind and feelings on the subject.

About a fortnight after he had received the book, and after much prayer and meditation, he was convinced by a revelation from Jesus Christ, given in a remarkable manner. Fully satisfied in his own mind of the truth of the work, he informed his wife of it, and found that she was investigating the subject and was believing with all her heart.

To embrace the new doctrines was a severe trial. He informed his wife that it would undoubtedly make a great change in their worldly circumstances if he obeyed the Gospel, and he said to her, "My dear, you have once followed me into poverty, are you again willing to do the same?"

She replied, "I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death."

Accordingly both were baptized into the Church of Jesus Christ of Latter-day Saints, and with those already baptized in that place, formed a branch of The Church of about twenty members, and Brother Rigdon and others were ordained to the ministry.

Elders Cowdery and Pratt bade an affectionate farewell and proceeded on their mission to the Lamanites.

In December, 1830, Elder Rigdon went to Joseph Smith to inquire of the Lord. Shortly after, Joseph received a revelation of which the following is part:

"Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

"And I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead.

"Wherefore watch over him, that his faith fail not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things. And a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you,—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy; and thou shalt preach my Gospel, and call on the holy prophets to prove his words, as they shall be given him."

The following is an extract from a revelation through Joseph to Edward Partridge:

"I will lay my hands upon you by the hand of my servant Sid-

ney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the Most High God.

"And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting Gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh."

Other revelations were given to Joseph and Sidney soon afterward concerning their labors in preaching the Gospel, etc.

In the latter part of January, 1831, the Prophet Joseph and wife, accompanied by elders Rigdon and Partridge, started for Kirtland where they arrived about the first of February. They were kindly received and welcomed by Brother N. K. Whitney and family.

In February a revelation was given, directing that the elders should go forth, preaching the Gospel, excepting, "my servant Joseph, Jr., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given them by the power of my Spirit when they shall return."

In March, a revelation was given directing Sidney Rigdon, Parley P. Pratt and Lemon Copley to go and preach the Gospel to the Shakers, calling on them to believe, repent and be baptized, which the three brethren did, near Cleveland, but the Shakers rejected the Gospel.

On the 19th of June, Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and wife started from Kirtland, in accordance with a revelation previously given, for Missouri, going by wagon, canal boats and stages to Cincinnati, and by steamer to St. Louis. Joseph Smith and some others went thence to Independence, Jackson County, Missouri on foot, on land, and the rest went by water, Sidney Rigdon and wife among them, arriving about the middle of July. In August Sidney was appointed by revelation to write a description

of the land of Zion, also an epistle to be sent to the different branches of The Church.

On August 2, in accordance with a revelation, Sidney Rigdon consecrated and dedicated the land of Zion for the gathering of the Saints. On the 3rd, the spot for the temple, a little west of Independence, was dedicated in the presence of eight men, among whom were Joseph Smith, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.

A revelation was given, August 8, directing that Joseph Smith, Sidney Rigdon and Oliver Cowdery take their journey for St. Louis and Cincinnati. The next day, Joseph with ten elders left Independence landing, in sixteen canoes, on the way to Kirtland.

A revelation was given on the 12th, directing Joseph, Sidney and Oliver to travel by land and not on the waters, except on the canal, while returning to their homes. They three were not to preach to the world till they got to Cincinnati. From St. Louis, they took stage for Kirtland, arriving on the 27th.

In a revelation given the same month, after their arrival in Kirtland, Joseph and Sidney were directed to seek them a home, and of Sidney the Lord said:

"And now, behold, verily I say unto you, I the Lord, am not pleased with my servant Sidney Rigdon; he exalteth himself in his heart, and receiveth not counsel, but grieveth the Spirit; wherefore his writing is not acceptable unto the Lord; and he shall make another, and, if the Lord receive it not, behold he standeth no longer in the office unto which I have appointed him."

In October, Joseph and Sidney, having removed to Hiram, Portage County, about thirty miles south-easterly from Kirtland, Joseph recommenced the translation of the scriptures, Sidney acting as scribe. At a conference, October 11, David Whitmer and Reynolds Cahoon were appointed to obtain means for Joseph and Sidney to continue the translation.

On the 3rd of December, as directed by revelation, Joseph and Sidney went to Kirtland, preaching in several other places also.

A revelation was given January 10, 1832, commanding Joseph and Sidney to continue the translation until it was finished. While translating St. John's gospel, on February 16, Joseph and

Sidney had a remarkable vision concerning the glories of the celestial, terrestrial and telestial worlds.

In the night of the 25th of March, a party of mobocrats led by Simonds Rider, a Campbellite preacher, seized Sidney Rigdon and Joseph Smith, dragged them out of their houses, abused them shamefully, and tarred and feathered them, that being at the time a favorite method of mobocratic assault and torture. Sidney was dragged out by the heels and injured so much that he became delirious and remained so several days. The mob was composed of various religious parties, mostly Campbellites, Methodists and Baptists, who continued to molest and menace Father John Johnson's house for a long time.

Elder Rigdon and family, who were sick with the measles, removed to Kirtland the following Wednesday, 29th.

Saturday, April 1, on account of the mob, he went to Char-don and joined Joseph at Warren on the 2nd. On the 5th, they left Steubenville by steamboat for Wheeling, Va., going thence by steamer to Louisville and St. Louis, thence by stage to Independence, where they arrived on the 24th. Elder Rigdon preached two powerful discourses while there.

May 6, Joseph, Sidney and N. K. Whitney left Independence by stage, via St. Louis, for Kirtland, where they arrived in June, and Joseph recommenced the translation of the Scriptures, spending most of the summer on that work.

On the 2nd of February, 1833, Joseph completed the translation of the New Testament, in which Sidney Rigdon had assisted him as scribe.

According to revelation given March 8, 1833, Sidney Rigdon and Frederick G. Williams were ordained and set apart March 18 by Joseph Smith, as his counselors in the presidency.

March 23, Sidney set apart Ezra Thayre and Joseph Coe to purchase land in Kirtland on which to build a stake of Zion.

In the spring, Sidney had raised up and was presiding over a branch in Norton Township, Medina County, Ohio.

Having finished the translation of the Scriptures on July 2nd, the first presidency started on preaching tours.

At this time, sectarian missionaries on the frontiers rose up

and excited a mobocratic uprising against the Saints in Jackson County, Missouri.

Joseph, Sidney, and Freeman Nickerson left Kirtland, October 5, on a journey eastward and to upper Canada. They preached at several places on the way, returning to Kirtland November 4. After their return, Sidney was afflicted with sore eyes.

In a revelation given October 12, Sidney was called to be a spokesman unto Joseph:

"And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yes, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth."

Joseph wrote of Sidney Rigdon, November 19, as follows:

"My heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

"Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as a selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him—but, notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may, for the Lord's sake. Amen.

"The man who willetth to do well, we should extol his virtues, and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

"And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen, that learneth his master's will by the stroke of the rod; thus saith the Lord; yet the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbleth, and humbleth him in his pride. Blessed are his generations; nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they be saved. Even so. Amen."

In accordance with a revelation given February 24, 1834, Sidney Rigdon and Lyman Wight started soon after on a mission to the country eastward, to preach and to endeavor to get some young and middle aged volunteer brethren to go to Jackson County, Missouri, and assist in the redemption of Zion.

With Joseph Smith and other elders, Sidney and Lyman attended a conference, March 17, at Avon, Livingston County, New York, with this purpose in view, and also to raise means to free the Kirtland Church from debt. Joseph, Sidney and Lyman started back for Kirtland on the 19th, arriving there on the 28th.

On the 18th of April, Joseph, Sidney, Oliver and Zebedee Coltrin left Kirtland for New Portage to hold conference. At Norton they retired to the wilderness and united in prayer for the brethren who were going to the land of Zion. They then laid hands on and blessed each other. Elders Rigdon, Cowdery and Coltrin blessed Joseph.

On the 21st, they attended an important conference when several brethren volunteered to go to Zion and others donated money "for the benefit of the scattered brethren in Zion." On the 22nd, Joseph, Sidney, Oliver and others returned to Kirtland.

Early in May, Joseph left Kirtland for Missouri. Elder Rigdon continued to act in his presidential office at Kirtland. He was also

one of the trustees and conductors of the "Kirtland school," wherein penmanship, arithmetic, English grammar and geography were taught during the winter.

At a meeting, March 7, 1835, Sidney was appointed to lay on hands and bestow blessings in the name of the Lord on those who had labored on the Kirtland temple, or who had "consecrated to its upbuilding." Accordingly, many blessings were given that day and the next.

April 3 and 4, Elder Rigdon was presiding at a conference at Freedom, New York.

On the 2nd of May he attended a grand council and conference at Kirtland, and a High Council August 4.

Joseph, Sidney, Oliver, and F. G. Williams, having been appointed a committee, September 24, 1834, to arrange "the items of the doctrine of Jesus Christ, for the government of the Church," a General Assembly of the Church was held at Kirtland, August 17, to take into consideration the labors of the committee, which had resulted in the "Book of Doctrine and Covenants of the Church of the Latter-day Saints." The book was accepted by unanimous vote of the assembly. Joseph was absent in Michigan, but Oliver and Sidney were in Kirtland and acted as presidents in the assembly.

Joseph, Sidney, and Oliver left Kirtland for New Portage, September 2, to attend a conference, returning on the 8th.

Joseph, Sidney, and several others united in a prayer meeting, October 23, asking the Lord to deliver them out of their afflictions and difficulties caused by debts, to deliver Zion without the shedding of blood, to grant them long life and freedom from mobs, to preserve their posterity, to enable them and others to go to Zion (Western Missouri), and purchase inheritances there without perplexity and trouble, and finally save them in the celestial kingdom.

On November 2, Joseph, Sidney, Oliver and others, went to Willoughby to hear Senator Piexotto lecture on the theory and practice of physic. The next day Joseph assisted in organizing the "Elders' School," and dedicated it at Kirtland.

Various meetings and councils were held on different days, and visitors of more or less note were received, with many of which

events Sidney was connected. On Sunday, 8th, in the afternoon meeting, John Smith made some remarks and a proposition concerning the case of Isaac Hill, after which "President Rigdon then arose and very abruptly militated against the sentiment of Uncle John, which had a direct tendency to destroy his influence, and bring him into disrepute in the eyes of the Church, which was not right. He also misrepresented Mr. Hill's case, and spread darkness rather than light upon the subject.

"After I returned home," writes Joseph, "I labored with Uncle John, and convinced him that he was wrong; and he made his confession to my satisfaction. I then went and labored with President Rigdon, and succeeded in convincing him also of his error, which he confessed to my satisfaction."

CONSOLATION.

BY NEPHI ANDERSON.

In this my journey through infinitude
I'm not the creature of mere accident;
Nor need I blindly grope through time and space
To some hap-hazard end, unthinkable;
For One has gone before, search'd out a way
To immortality and perfectness;
And I may follow in that upward path;
For He who is ahead looks back on me
And kindly bids me follow in His tread.
—This is my sweet, consolatory thought,
My supreme hope to which I fondly cling.

HOW WE SHALL PREACH.

BY ELDER H. W. NAISBITT.

The primary object of preaching the Gospel is not to antagonize the world, it is not to encourage bitterness, strife or division, not to create a distinctive creed or church for the purpose of human glorification: but its exponents know as Paul did that "a dispensation of the Gospel has been committed unto me, [them] and woe unto me [them] if I [they] preach not the Gospel."

That the preaching of this Gospel may indirectly create contention is not to be considered any barrier to its presentation, or the teachings of the Savior would have likewise been annulled, for he evidently saw that one of the results of his teaching was to be "division," for "from henceforth there shall be five in one house divided, three against two, and two against three, the father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." Not that the Gospel is of a quarrelsome character or that this is its spirit, but the spirit of rebellion in the unregenerate soul abhors, fights against, contends with the Divine rule of order, universally almost.

The Savior who was full of light and prescience knew that he would array against himself all the sectaries of the Jewish religious life, yet ye never sought the favor nor was he afraid of the frowns of Pharisees, Sadducees, Essenees or other off-shoots or devotees of the primal body. It was his mission to promulgate the truth, "whether men would hear or whether they would forbear."

Nor is it known that the apostles ever sought to compromise on what they were assured was the truth; their call was to preach,

and to do so without fear or favor. They had a good deal of the spirit of the old prophet who said, "He that hath my word let him speak my word faithfully, for what is the chaff to the wheat? saith the Lord."

The preaching of the Gospel in the Christian era (so-called) was not of the style that the world loved. It hated the apostles and it hated the Christians, but we have not heard or read that they modified or concealed the truth, because it gave offense; they were positive and decided, and it was as presumptive as words could make it, when Paul said, "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed."

The man-fearing spirit was not a prominent feature of early Christian life, for preaching was "to the Jews a stumbling block and to the Greeks foolishness." But this opposition, passive or otherwise, never allured the preachers from declaring in the ears of men "the whole counsel of God," they knew as Paul said, that the Gospel was, to "those who are saved, the power of God!"

Quite likely there were many in all positions and conditions of religious life in those days, who accepted offense because of the illiberality and lack of charity on the part of the Christian ministry, perhaps some as good as the man of Cæsarea, or as "the young man" in the New Testament; both seemed to be beyond criticism from a moral and religious standpoint, and it might have seemed superfluous to a critic, to say of the former that he needed to "send men to Joppa for Peter to tell him what he ought to do," and was it cruel to tell the latter, after he had declared "that he had kept all the commandments from his youth up," that "he still lacked one thing?"

The Lord and Savior, Jesus Christ, said, "I am the way, the truth, and the life," and on another occasion he said, "No man cometh unto the Father but by me," but no one in Christendom today claims that this was illiberal or untrue, however harsh and arbitrary it might have appeared then, and when Peter stood up and declared before the high priest and elders that there was "no other name under heaven, given among men whereby they must be saved," although "filled with the Holy Ghost" at the time, it was no doubt considered illiberal, uncharitable and untrue.

There was a very positive character about original Christianity. It had to be so, and it assuredly brooked no innovation in its early history; the apostles were jealous for its purity, they "marked those that caused divisions." Timothy was exhorted to "hold fast to the form of sound words;" the Corinthians were also urged to "all speak the same thing," and so stringent, so supremely anxious was one of the leaders for this absolute unity, that he wrote a general epistle, and said, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God," further, "If there come any unto you and bring not this doctrine receive him not into your home, neither bid him God speed."

All the words of warning, all of prophecy as to result, were instigated by the spirit of truth; no expediency, no false charity suppressed rebuke and censure of all manifestations of diverging practice and doctrine, and had it not been realized that "departure from the faith," was possible for a time, the anathemas of the prophets would surely have almost stricken terror into the hearts of the tried and true.

Imagination however may enquire, after a modern retrospect, what would have been the feelings of those who were "ready to be offered up" if in the very citadel of the cross, or in any of the branches like Antioch, that vastness of Christian (?) variety had been exhibited as seen in modern times. Could Jerusalem, could the apostles and elders, could the believers and converts have seen the strange religious phenomena of today, and concluded that the Church of Christ and the Gospel of God, was a grand unyielding authoritative whole?

Would they, or did they, dispute as to the need of faith in God or the authority of Christ? Is it a fact that there was contention and separation then as to the mode of baptism? Did any claim that it was only a form, or a non-essential of the Christian faith? Was the example of Christ eschewed or his command to baptize ignored by his apostles? Did any question its mode or purpose? Have you read of a convert asking whether baptism would really wash away or remit his sins? Can you read of any baptized convert objecting to the ordinance of the laying on of hands, or was not the results thereof so tangible and real, that the soothsayers said, "Give us this power, that upon whom we lay our

hands they may receive the Holy Ghost," tempting the servants of Christ with money for this inestimable gift? Is it known that any of the apostles or elders told their converts that they could unite with any organization at their own pleasure, counting belief in and practice of these ordinances a matter of indifference or dependent upon personal choice? Nor can this be done in our day, and it is true charity to preach the Gospel and exact complete and undivided acquiescence and obedience thereto.

Nor is this done for denominational purposes; the Church of Jesus Christ is not a denominational Church, it is not a sectarian Church, it is the Church of God and Christ, revealed and restored in our day, according to promise and prophecy of the ages long gone by. Nor is it even founded upon the New Testament; although it is a perfect *fac simile* in doctrine, ordinance, organization and priesthood of the Church of Christ in ancient times, as the same New Testament will prove.

This modern revealed Church is an offense the same as its predecessor; it is belied, persecuted or ignored, as was the first; its bitterest enemies and worst opponents have been the religionists of our time; the more reasonable sceptic admits its consistency and its harmony with the ancient Church, and every student, every enquirer realizes this strange fact, which remains unexplained on any hypothesis, save that of greater wisdom or revelation in or to the founder of the same. The first cannot be true; for Joseph Smith was a commonplace boy, and it is a greater miracle to think that he "evolved from his inner consciousness" this duplicate system of ordinance and organization, than to give credit to an inspirational influx for a divine purpose on the page of history in the economy of God. The people forming the Church of Jesus Christ of Latter-day Saints take no personal credit for this, nor do its leaders or authorities; they simply bear testimony to its truth, and say to the world—the religious world—the same assurances we have can be yours also, the same blessings we enjoy are for you, and in asserting that divine wisdom hath manifested itself in this movement, they do no more than was implied in the ministry and mission of the Christ and his associates and successors.

Neither The Church nor the elders are responsible for the inferences which religionists or other thinkers may draw from their

testimony and literature. The latter may not evince the culture, or profundity of the schools, but the early advocates, the chosen apostles of Jesus were not learned, their theology was not as profound and voluminous as was that of the Pharisees, or as that of Christendom, but they had the simple truth, they could testify of Christ, they had proven that "the Gospel was the power of God unto Salvation," and if their logic was ever deemed to be faulty, their testimony was staunch as the everlasting hills.

There is no claim of superior learning or wisdom, among the elders of The Church; there is no assumption of special righteousness: there is no disposition to contend with or belittle those organizations and creeds which have been and are today precious to multitudes; there is no spirit of reproach; their labor is a labor of unselfish love. They are not professional ministers, but simply taken from the plough and the workshop, from the counter and the desk, to declare the glad tidings of great joy, and warn the nations by preaching the Gospel prior to the second coming of the Son of Man.

NATURE'S TESTIMONY.

BY LLOYD WOODRUFF.

I was sitting in my study;
Silent shadows hovered 'round,
Gathering in, like birds of evil,
O'er some ghastly battle ground.

And within me raged a battle:
Fierce as ever savage throng
Fought with battle-ax or war-club,
'Gainst a right to keep a wrong.

Uncontrolled, the strife and turmoil
 Seared my soul with blighting breath.
 Faith and Doubt were fighting madly;
 Faith for life, grim Doubt for death.

As the shadows fell more darkly,
 Each one weakened Faith in life;
 Each one strengthened scornful doubting,
 Urging him to fiercer strife.

Then black night encircled 'round me;
 Faith fell fainting, spent with pain.
 Fiendish Doubt sprang nimbly on him:—
 "Thou shalt ne'er oppose again."

As he raised his ready dagger,
 Raised to strike Faith's kingly heart;
 Through the trees, a ray of glory
 Made him pause and pale and start.

'Twas the moon in queenly splendor,
 Flooding hill and dale with light;
 Faith revived with sudden fury,
 Putting Doubt to hasty flight.

And a nightingale, in praising,
 Broke to rapturous, magic song.
 Breathless all things stopped to listen;
 Waiting minds the notes prolong.

To my heart those notes were knowledge
 In my soul, a new-born light,
 All of joy, of hope and gladness,
 Seemed to burst in radiance bright.

And a faintly beaming halo
 Showed the path our Savior trod:
 All creation paused to whisper,
 "Follow that and dwell with God."

THE MISSION AND NECESSITY OF THE HOLY GHOST.

BY ELDER FRED. W. CROCKETT.

When virtue and vitality are exhausted and the terminus of declining years is reached, the spirit then pursues its immortal exodus, leaving behind only a relic of cold, lifeless clay which, before it was deprived of its vital forces, rejoiced and sorrowed among the great throng of mortality. This life-giving union made manifest in spirit and body symbolizes very uniquely the relation that the Holy Ghost bears to the true Church of God. In other words, as the body when separated from the spirit is rendered powerless and passive so it is with the Church and members in particular when not in possession of this divine gift. To say it is purely indispensable to all true followers of Jesus is to present the matter in terms of mildness rather than with the stress which should accompany it. The Holy Ghost is the Spirit of God, without which no man can comprehend the things of God. "For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—I. Cor. 2: 11.

A careful consideration of the following passage of scripture will enable us to appreciate and sense more keenly the infinite importance that attaches itself to the subject now in hand. Nicodemus, visiting Christ by night, was informed by the Son of God that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5. In this we perceive that the birth of the Spirit or the Holy Ghost is a necessary qualification or step in the preparation which one makes while here on earth and by which his eternal destiny is shaped; we learn also the

order, in which the birth of the Spirit comes, namely: after the baptism of water, as Christ told Nicodemus in the passage just quoted, that a man must be "born of water" first and then "of the Spirit."

By reference to the words of the Apostle Peter spoken on the day of Pentecost—Acts 2: 38—we see that the Holy Ghost was not only promised to the people whom Peter addressed, nor was the promise limited to the apostolic age—or one hundred or two thousand years—but the apostle says: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The idea that this inestimable blessing was meant only for the early Christians is absurd, and we at once discard it as false. Sad and cheerless, indeed, would be the spiritual aspect of man were it true, as many modern divines assert that it is, that the Holy Ghost was given only to establish the church, and is now no longer needed. Have we reached a point in this world, I ask, that it is no longer necessary for man to work out a salvation? Has the Lord repealed or modified his original plan so that men may now unheed his laws and still continue to walk in his fear and admonition? Truth and reason answer, No. We still need the Holy Ghost to guide us aright. The apostle to the gentiles says: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost."—I Cor. 12: 3. No reasonable man will affirm that an acknowledgement of Christ is not imperatively essential to salvation, and according to the above passage no man can truly make that acknowledgement unless in possession of the Holy Ghost.

No fact in scripture is made more conspicuous than this, and yet thousands of people who call themselves Christians and teachers of Christians, while they acknowledge the Holy Ghost as being a constituent of the gospel, they divest it of all its primitive powers, destroy its purpose and mission and transmute its nature, which amounts to the same thing as an open denial of the thing itself. In other words, in one breath they acknowledge it a divine gift from God extended to all his children, while in the next breath they deny its powers and fruits, which is equivalent to a denial of the thing itself. For of what service is the engine where no steam is generated to put its machinery into motion? So it is with the Holy

Ghost. Man feeds the divine gift with noble deeds and obedience, and enjoys as remuneration, its powers and fruits so necessary to his spiritual development.

To acquire this divine gift, so indispensable to the future happiness of man, all the laws and requirements preceding it must be obeyed and lived up to. These are respectively, faith in the Father and Son, followed by true and godly repentance, which means to leave off sin and work righteousness. After this determination to serve God, we become fit subjects for the next step—baptism, which is performed in the way Christ instituted, by immersion, and by some person who has been called of God as was Aaron, through a prophet, and thus authorized to do this baptizing. When these conditions have been complied with, we are then entitled to the Holy Ghost, accompanied with all the powers and fruits characteristic of the same. If this be not the case then the word of God surely is at fault.

Peter and other apostles, when on trial before the high priest, said: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree * * * and we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him."—Acts 5: 30-32. From this we see again that it was not only promised to the apostles, but, as before stated, to all that obey God. Its possession comes only by virtue of the abandonment of all worldly influences and practices whose natures are not elevating and in harmony with that which is honest and virtuous. An attempt to trace the course of an eagle in the air would savor no less of success than the attempt of him who undertakes to enjoy and understand the things of God when his mind and body are defiled and tarnished by the pernicious influences and degenerate habits of the world. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you."—John 14: 15-17. Here we see plainly that the gift is not for the world, but for those only who believe and obey.

The significance and value of the divine gift are made evident in the twenty-sixth verse of the last chapter quoted from, which

reads: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." A part of its mission, then, was to strengthen the memory, to aid in preaching and teaching so that every principle and exhortation advanced would be in accord with God's word, and hence of priceless worth to them for whom they were meant. When the apostles taught the flock, they did it not by the enticing words of man's wisdom but would speak as they were moved upon by the Holy Ghost. This is the only method to preach the gospel and preach it in a way that it will tend to the edification of the flock. Extemporaneous preaching gives the Lord a chance to dictate, and in this manner those things which are most needed on each occasion will be expounded and brought to light; but when the shepherd spends the entire week to weave the sermon, sparing no polish that would add new melody to its poetical and oratorical ring, it seems to me that the Lord is left out entirely and that the Holy Ghost, whose mission was to aid the ambassadors of Christ, is expunged, and the wavering ability of man brought in as a substitute. Brilliant preaching that wafts people to heaven on beds of ease does very well for this life, but the all-important question is, will it retain its brilliancy in the life to come and answer the requirements made of us by God. It is quite necessary, of course, that the successful minister be a man of great learning; yet, in all cases the Holy Spirit should control the disposition and expression of this knowledge.

Moreover, the Holy Ghost is to guide us into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show us things to come.—John 16: 13. We here see another grand thing in the mission of the Holy Ghost. How essential it is that we be guided into all truth! Truth alone will save us, and its deeply hidden gems are brought to the surface only through the power of the Holy Ghost. Furthermore, he would show us things to come; and prophecy has always been a characteristic of God's people and should be sought after and enjoyed by all true believers of today.

Thus far in our discussion we have seen, first, that man in order to fulfill the law and thereby gain eternal life must be born of the

Spirit, or, which amounts to the same thing, receive the Holy Ghost; second, man must have the Holy Ghost, otherwise he cannot say, and say truly, that Jesus is the Lord, which confession is indispensable to his salvation; third, man cannot understand and teach the gospel properly without the divine gift; fourth, by it we are guided into all truth. Bearing in mind these various and necessary things accorded man by virtue of the Holy Ghost, let us now search the scriptures and find, if possible, through what channel this glorious gift comes forth to man.

The eighth chapter of the Acts of the Apostles is very explicit on this particular point. We read in this chapter of Philip, an evangelist of the gospel, going to Samaria, at which place he remained for some time preaching the good word of Christ. By his teachings many of the Samaritans were converted and Philip baptized both men and women. When the news that Samaria had received the word of God reached the apostles which were at Jerusalem they sent unto them Peter and John who when they were come down prayed for them that they might receive the Holy Ghost, for as yet he had fallen upon none of them, only (showing that matters as yet were incomplete), they had been baptized in the name of the Lord Jesus; and now comes the point upon which the stress must be placed, then laid they their hands on them and they received the Holy Ghost.

In this it is clear that the Holy Ghost was given by the laying on of hands, or, in other words, the people of Samaria were "born of the Spirit" by the laying on of hands by ordained and chosen apostles of Christ. That it took men of authority to officiate in this, is made patent in the case of Simon, who, when he saw that the Holy Ghost was given by the laying on of the apostles' hands, offered them money, saying, give unto me that power that on whomsoever I lay my hands he may receive the Holy Ghost. But Peter rebuked him for his proposition, telling him that the gift of God was not purchased with money; also, that he had neither part nor lot in the matter, for his heart was not right in the sight of God. This is one evidence, then, that the Holy Ghost comes by the laying on of hands; also, that only divinely commissioned men may officiate in the ordinance.

As another decisive proof along this line, we read of Paul's ex-

perience at Ephesus, which is recorded in the nineteenth chapter of Acts. The apostle going into Ephesus and finding certain disciples, inquired of them as to whether they had received the Holy Ghost since they believed. To the apostle's surprise, they replied that they had not so much as heard of the Holy Ghost. They were then baptized in the name of Jesus Christ; and now again for the vital point: and when Paul had laid his hands on them the Holy Ghost came on them and they spake with tongues and prophesied. This, then, is another infallible evidence that the Holy Ghost is bestowed by the laying on of hands, and as shown in the last paragraph comes after, and not before, baptism.

The laying on of hands is the divine way of conferring the Holy Ghost. Because people have ceased to practice it, does not in the least nullify the doctrine or get man into heaven without complying with it. The gospel stands just as it is, and men may make it bend to suit their notions in this life, but when the race of mortality is run, they will be judged according to its every principle and wherein they have failed, instead of the gospel bending to remedy their mistakes they will have to make restitution for their neglect and transgressions.

Paul, in writing to Timothy, exhorted him to stir up the gift of God which was in him by the putting on of his hands. There are numerous other evidences that bear out the doctrine for which I am contending, but I will seek only to add one more to the many already adduced, after which I feel confident that all thinking people, at least, will make no hesitancy in bearing testimony to the authenticity and reasonableness of my argument.

The passage of scripture that I now have in mind is one that bears so directly and conclusively upon the doctrine of the laying on of hands that it seems no man can deny its force without closing his eyes to the light of reason, and in fact to everything that partakes of the nature of logic and truth. The Apostle John in his second epistle and ninth verse says, "Whosoever transgresseth, and abideth not it the doctrine of Christ, hath not God." If we must abide in Christ's doctrine let us find out what his doctrine is. This calls forth the passage referred to at the beginning of this paragraph. It is found in the sixth chapter of Hebrews, beginning at the first verse, and reads thus: "Therefore leaving the principles

of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God; of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." These are doctrines of Jesus Christ in which man must abide or lose his salvation—faith, repentance, laying on of hands, resurrection of the dead, and eternal judgment.

In what way, I pray, can modern Christendom account for doing away with the doctrine of the laying on of hands, when the apostle weaves it in the salvation fabric and makes it a point of no smaller moment than faith or baptism? How can one consistently believe in the doctrine of faith and at the same time deny the doctrine of the laying on of hands, when the apostle places them together, giving no man authority to denounce either or to accept one and reject the other?

Some may say, the laying on of hands was practiced in the early days, but it is not necessary now. If this be so, then I ask, from what source do you get authority to draw such a conclusion? If you can relegate the laying on of hands to the apostolic period, you can do likewise with every doctrine of the Messiah, for one is as pure and essential as another.

This concludes the discussion of the Holy Ghost. Of necessity, I have had to be brief and from this fact have omitted many points, all of which would reflect light upon the subject had space permitted me to use them. I beg of the reader to weigh carefully the above argument. Paul, the apostle, preached the laying on of hands and he says, "Though we or an angel from heaven, preach any other gospel unto you, let him be accursed." Let us not attempt to get to heaven on a part of the gospel.

TO HIM THAT OVERCOMETH.

BY ELDER ATTEWALL WOOTTON.

“For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

This statement of Paul is a general definition of the Gospel, the details of which every individual must learn and put into practice for himself in order that it may bring salvation to him individually. It will not do for him to sit still and merely believe that Jesus did it all, and that there is nothing for him to do only to believe. As well might the pupil in the school say, “The teacher is paid to teach me, so there is nothing for me to do only to believe that he is able and willing to do so, and I shall be educated.” Steam is the power to run large ships across the ocean, but in order to get the benefit of that power, men are obliged to learn and work out all the details of machinery necessary, and apply the water and the fire, or it will drive no ships for them. Electricity is the power that can light up our streets and homes, but if we merely believe this and do nothing more, we shall remain in the dark until doomsday as far as electric light is concerned.

Salvation is something more than merely an imaginary blissful condition in the next world which may be attained by acknowledging that Jesus is the Christ. There is much in this life from which one needs to be saved in order to fit him for the anticipated glory in the next. The first step towards salvation is a belief in God, the Father, and in his son Jesus Christ, through which men are saved

from the doubts, fears and superstitions of the world. Next comes a consciousness of sin from which men desire to be saved, this comes through a sincere repentance and a turning away from sin, which is salvation from sin in the future; but by looking back the penitent sees a past life of sinful practices, the consequences of which he desires to escape. On account of his sincere repentance the way is opened, and baptism for the remission of sins by one having authority is administered, and he is saved from the consequences of past sins and is made white through the blood of the Lamb. Is there yet other things from which salvation is desirable? O, yes, one of the worst things that stand in the way of advancement—the sin of ignorance. Salvation from this comes through the gift of the Holy Ghost, which “shall teach you all things, and show you things to come.”

There is yet another salvation that applies to all alike, whether they be wicked or righteous; this is brought about independent of the one who receives its benefits; it is redemption from that condition most dreaded by mortals—salvation from death and the grave through the resurrection, brought about by the atoning blood of Christ, when all will be brought before the judgment seat to be judged according to the deeds done in the body. “As in Adam all die, even so in Christ shall all be made alive.”

It might be supposed that this would complete the principles of salvation. But no, Paul says, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do if God permit.”

How are we to go on to perfection? By saving ourselves, with the help of the Lord, from all evil passions incident to fallen human nature. “To him that overcometh will I grant to sit with me in my throne.” First, it is necessary to be saved from worldly pride. “Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” Then salvation from avarice is essential. “If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” Are any given to a hasty temper? salvation is

needed. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." Do any hold malice? "But I say unto you, Love your enemies, bless them that curse you." Are any drunkards? "No drunkards shall inherit the kingdom of God."

These evil tendencies from which salvation is necessary, might be enumerated indefinitely. Not only these must be overcome by the aid of the Holy Spirit, but even the thoughts of the heart must be brought into subjection to the will of God. "For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."

Who can be perfect without overcoming these things? When men teach that all that is necessary to salvation is to believe in Jesus Christ, believe them not, for they are blind leaders of the blind, and all will fall into the ditch; but rather believe him who said, "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

PROCRASTINATION.

"Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal state.
At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan,
At fifty, chides his infamous delay;
Pushes his prudent purpose to resolve;
In all the magnanimity of thought,
Resolves, and re-resolves, then dies the same."

INSTRUCTIONS TO MISSIONARIES.

REPORTED BY THOMAS HULL, GENERAL SECRETARY Y. M. M. I. A.

[The remarks which follow were made at one of the meetings of the missionaries who were recently called to labor in the interest of the Mutual Improvement Associations throughout Zion. They are published to give the people generally, and the officers of each association particularly, a more thorough understanding of the nature and importance of the mission of these brethren who are laboring among them. These sermons, coming as they do from authority, are also full of helpful counsel and advice to every worker in the cause, and apply to local officers and to their missionary aids as well as to the general workers to whom they were first addressed.—EDITORS.]

REMARKS OF PRESIDENT LORENZO SNOW.

This mission which you have taken upon yourselves by the consent and approval of the First Presidency is high and important. There is something about it different from any mission ever undertaken by man. You go among the Saints, and I can scarcely think of any objects greater than those of these missionaries. We feel that you will make a grand success, because we sense and know that you have been called of God. The wisdom of man would never have thought of such a work as this. I am surprised when I think of its greatness. I can say that it is the very work that is necessary at this time: and I feel that you will enter upon it with your whole souls. Cultivate the Spirit of Jesus when he said he could do nothing except that which his Father gave him to do.

Never mind your difficulties and apparent losses; sink your own interests, and your success will be grand and glorious, and the whole Church will feel the effects of your labors.

Never mind the indifference of some of those amongst whom you

will labor, and the little disappointments you will meet with; the Spirit of the Lord will be upon you, and you will stir up the spirits of those to whom you minister, and conquer their indifference; and before you leave the wards you will be satisfied you have accomplished the work you have been sent to perform by the First Presidency of the Church and the General Board of the Young Men's Mutual Improvement Associations.

You have the fullest authority conferred upon you, but you need not talk about this at all. You will discover that there is no need to talk about it; the Spirit of the Lord will confirm it, and the people will feel that you bear it, and this confirmation and feeling will be your authority.

You will find some that think they know more than you do, but if you will do your duty as suggested, before you leave them, they will feel that you have a little more than they have, and that you have blessed them and helped them. You will have no occasion to worry about entertainment and transportation: they may not always be just what you would like, but you will get along, and you will really have nothing to worry about. No danger of mobs or anything of that kind. It will be like traveling over a conquered field, or a path of roses; yet you will have some things not quite so agreeable as you might desire.

Try to make yourselves agreeable to those to whom you are sent. The humility you display and the Spirit of the Lord resting upon you, will show your fitness for the position you are called to occupy. Try to understand human nature and act accordingly, in order to make everyone happy and everything agreeable.

I remember an incident related by Brother Geo. A. Smith:

He was on a mission, traveling without purse or scrip. He had been turned away from several houses and badly treated. He had always told those to whom he applied for entertainment that he was a "Mormon," and after he had traveled some distance and the day was drawing to a close, he began to fear that he would obtain neither food nor shelter and perhaps be unable to accomplish his mission. In order to avoid this, he concluded to adopt another plan. Journeying a little farther, he came to a house and found the owner putting up a loom. Brother Smith went right to work and assisted him. After they had finished their task, he began to

talk to the man about his stock and his farm, and so forth. During the conversation, it began to rain, and Brother Smith, who all this time had not mentioned that he was a "Mormon," started to go, but the man insisted upon his staying to dinner, and would not permit him to leave his house that night.

There is a way to reach every human heart, and it is your business to find the way to the hearts of those to whom you are called on this mission.

I was once traveling in a strange country on a mission, and had been refused entertainment many times, and my chances for sleeping in a hay-stack were very good. Presently I came to a hotel. We usually avoided such places, but my affairs were desperate, and I approached the proprietor and told him that I was without means, preaching the Gospel, and asked him to give me entertainment. He replied that he was running his hotel to make money, and that I was very welcome to a room in his house and meals at his table upon payment of the regular prices for such commodities. I started to go away; but, upon a little reflection, returned to the man, and again told him that I was a humble elder of the Church of Christ, preaching the Gospel, warning the people and calling upon them to repent and turn unto the Lord. I quoted to him the words of the Savior, recorded in Matt. 25, 31-46, where he tells of the coming of the Son of man in his glory, when he shall divide the sheep from the goats and shall bless those on his right hand because they ministered unto him, but shall cast out those on his left hand, because they ministered not unto him; and when those on his left hand shall ask when they saw the Son of man in want and ministered not unto him, he shall say unto them, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." After having quoted these things, and borne testimony that I was a humble disciple of Jesus Christ, I started to leave him, but he called after me, saying, "Where are you going? Come in here and eat, and stay as long as you desire." I returned and was well entertained, and no word was ever said to me about paying for the same.

President Taylor and myself were once traveling in the southern settlements. At one place, a meeting was called, and we expected a good turn out of the people, but when we reached the

meeting house there was no one there. By and by, an old lady came in, and after a little while a man and two or three children arrived. President Taylor went down to the door and acted as a deacon and ushered in a few more people, but the congregation was extremely slim. We had, however, a pleasant meeting after all; and, although you will sometimes find a touch of indifference, you may also have good meetings if you obtain the Spirit of the Lord.

I feel in my heart to say, God bless you. You will be set apart before you go, and we shall pray for you and shall take a deep interest in you. Be meek of heart and humble. When you look upon an audience, two motives may inspire you; first, that you may speak well and make a good impression upon the audience as an orator; and, next, the question will arise, what am I here for? To sow the seeds of life in the hearts of those who are in this audience; and the prayer should arise in your heart, "O Lord, may it be so; may I have power through thy Spirit to touch the hearts of these thy people?" That very short prayer is all that an elder needs to make. It is all you need to make. "May I say something to save these souls?" This is what the First Presidency, the General Board and all your brethren want you to do.

God bless you, my young brethren; and he will bless you, and fill you with his Spirit, and this will be one of the grandest missions of any ever undertaken.

REMARKS BY PRESIDENT JOSEPH F. SMITH.

When among the people in the stakes of Zion, if you meet with difficulties which you are unable to solve, it will not be very difficult on your part to apply to head-quarters, state the circumstances and conditions as you find them, and if there is any thing wrong, we have the power to correct it, and we will be on hand to aid you. If you are not received kindly by the presiding authorities of the Church, after taking up a kindly and diligent labor to get a good understanding, then report the matter, and we will labor with the Bishop or President of Stake, and help you.

This is a great labor; one of incalculable worth and benefit in Zion. In order to succeed, you must be on the Lord's side; you must have the co-operation of the Spirit of God. You must feel the importance of your mission, and that mission is to vitalize those

who are charged with the responsibility and care of the young men of Israel. Your duty is to teach them how to do their work effectively, and how best to accomplish the salvation of the young. Therefore, you must possess the spirit of this mission in your hearts; and, in order to do that, you must be prayerful and humble. Be genial and kind so that you may cope with all difficulties. Be not discouraged, but press on until all obstacles yield to your efforts.

This mission is important for the reason that we have here at home thousands of young men who are unacquainted with the first principles of the Gospel, and could not give one intelligent reason for the hope that is in them. I am frequently in receipt of letters asking the simplest questions, which even a child in the Gospel should understand.

Your duty is to educate the officers of the Mutual Improvement Associations in regard to the duties and labors devolving upon them by reason of their appointment to their positions, and to help them to be efficient in their work. It was discovered that something of this kind was necessary. Many of the officers did not know enough about their work, so we are going to try to educate them. This I conceive to be a very important labor. We have thousands of officers, and the task will be a great one for you.

In relation to the authorities of the Church, I desire to say that the Young Men's Mutual Improvement Associations are not part of the Church organization; they are auxilliary. They have sprung up from the necessities that have arisen, and are now as essential in their sphere as the quorums of the Priesthood; and yet if all these quorums were performing their duty as they should, there would be no necessity for these organizations. Being auxilliary only, it is not proper for us to assume ecclesiastical authority. We are subject to the Priesthood, and must honor it. You must not ignore the local authorities, but you should set an example to the people in this respect. But if you find some that are indifferent and cold, don't complain about them, but labor diligently to bring them to a correct understanding of your mission, and if unsuccessful, then report to us and we will see what can be done. First, however, honor the local authorities. Always honor the Priesthood, for God has established it in the earth. The weakness

of the instrument does not invalidate the authority which it holds. This is important; there is no more important principle than that of recognizing and honoring the Priesthood. Because of their failure to do this, many men, since the organization of this Church, have lost the faith. If we expect to stand and do stand, it will be by obedience to that principle. See that you honor the Priesthood which you hold, in your own lives, and you will find it easy to honor it everywhere. God bless you. Amen.

At the close of President Smith's remarks, President Snow arose and said, "What President Joseph F. Smith has said is the Gospel of life. Do not forget it. One thing more I want to say, this is one of the most important missions that was ever given to the Latter-day Saints, the most sacred, and from which I expect the highest and most sacred results.

"I do not wish you to go out without having your attention called to one thing, one thing that I want you to remember; and when you have an opportunity to speak, refer to it. That is the law of tithing. There is no sin that the Church is so generally guilty of as the breaking of this law, and there is no other law more important than this. The Church cannot exist nor progress unless the law of tithing is more generally observed than it has been. There has been great danger that the Trustee in Trust could not meet his obligations, and that he would lose the confidence of financial men both in and out of the Church. Now all this arose because the people generally neglected to pay their tithing. We can sanctify the earth by keeping this law. God bless you."

REMARKS OF APOSTLE FRANCIS M. LYMAN.

You have been instructed as no body of missionaries were ever instructed, and now, in commencing your labors, you must capture the superintendencies of the stakes; you must win their hearts. In doing this, if none of you make mistakes, you will be a very fortunate body of men, for no two superintendents are alike. When you have gained their hearts and they know who you are, it will be your duty to visit the presidencies of the stakes. You must approach them in a manner to get their hearts. Then meet with all the stake officers, and lay before them your mission, inquiring about

their work and how they are doing it. Instruct them wisely and carefully, and when you have captivated the superintendency and officers of the stake you will be ready to approach the presidents of the wards and repeat your efforts to gain their confidence.

Be sure not to build up any barriers between you and your mission; yet you must not be cowardly and weak, but have strength combined with humility. Remember always that you are representatives of the General Board, but go not in a boastful manner. In your labors in stakes and wards, approach the work in such manner that you will grow, and not shrink, in the estimation of those with whom you labor. Go into a stake like a lamb, but come out like a lion.

It does seem to me that this is one of the most delicate missions ever undertaken, because you labor among experienced people, and it is a superior work. Counsel together with the stake superintendents, and map out your program with them, posting them on all that you are doing. Exhibit the greatest possible humility, and set the best example before the people; but do not make your example offensively prominent; let others discover your goodness; don't boast of it. Work in harmony with the presidents and superintendents of stakes and get as much from them as you can possibly obtain. Be sure to carry from one ward to another the blessing and love of the presidency of the stake until they feel to lay their hands upon you and say, "God bless you, and help you in your labors."

There will come up in your minds and hearts instructions, theories, and counsels that you have not received here. God will inspire in your hearts a thousand splendid thoughts and ideas to assist you in your work, and you will be able to stir and move every soul in the stakes in which you labor.

Your mission will be full of delicate and difficult duties, and a misstep will be a barrier to you; hence, go in all humility, let your power and oratory and wisdom be that which comes from the Holy Ghost. If you have sin lurking in your hearts that may prevent you from having the Spirit of the Lord, the people will discover it; but by humility and faithfulness, the Spirit of God will attend you, and every heart and every soul will be impressed with you, with your words, your spirit, and your work. Get every element of strength

and influence in the stake arrayed on your side, because after you have gained the love of the authorities, you still have to win the hearts of the young people. Your mission is to the sick: we want them reformed and brought in to enjoy the Spirit and power of God. It is not expected that you will educate, or correct, or regulate the presidents of stakes or bishops, but that you will obtain their help and be submissive to them, seek counsel of them, and get from them instruction and blessing. Be very prayerful. You must remember your prayers night and morning, and in secret. Impress those with whom you associate with the idea that you are prayerful men; pray with the superintendents and with the presidents whenever you meet in council. Ask the Lord to inspire them as well as you, and you can make an impression on any young man you desire to approach.

Your authority is of God, and the Church in which you are working is of God, and those with whom you are working are the children of God. Go in humility to them and love their souls and try to make everyone you meet your particular friend. The love of these young men will help your salvation. You will be remembered as you have never been remembered, and it will lay a foundation upon which you can surely build all your lives, and hundreds of people will remember you forever for this mission. It is one of the greatest privileges and blessings that has ever come to the young men of this Church, but remember, that without the Spirit of God, you can accomplish nothing. Whatever you have been taught here you will go into the field and teach. See to it that you cover the ground. See that every particle of material within your reach is utilized and made the most of. Take the boys into your hearts, and love them. Be wise, prudent and modest. Don't hunt for the follies and failings of the young people, and if any confide in you, never betray the trust; never tell anyone of the weaknesses confessed to you. Keep all such confidences and confessions sacred. Give God all the credit for all you accomplish.

We send you forth, and bless you, to depend upon the Spirit and power of God, and to fulfill a unique and remarkable mission, such as has never been required of a similiar body of men.

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN.

The war now going on in South Africa between the English on one side and the Dutch, or Boers, as they have been popularly called, on the other, is creating an unusual interest in the Dark Continent, and is giving rise to many arguments as to the justification which England has in aggravating the Boers to a declaration of war. This war is also bringing prominently before the people of the world a history of the Dark Continent, a history whose interest increases as the development of the country goes on, and questions of great political importance arise.

It would be difficult to appreciate all the causes which have led up to this war, without some knowledge of the early history of the people who founded South Africa. The question which now interests most people is, whether or not England has been guilty of a political crime, and whether she can find justification for the war which is now going on in that country. The question is argued from both sides, and these arguments depend largely upon the sympathy of those who undertake to treat the matter. But the justification of this war is a question, and for that reason has two sides. In America we have not been very greatly interested in South Africa. Neither its people nor its government has affected the affairs in this country, and therefore its history is little known to us.

In 1497, the great sailor, Vasco de Gama, doubled the Cape of Good Hope. This was the period of its discovery. But no settlements were begun in that country until about 1652, when the Dutch began to colonize what is now known as Cape Colony. Holland, the country from which the Dutch came, was then a great sea power, having its territories and colonies in different parts of the world.

These Dutch emigrants were not of the character of the Pilgrim Fathers; they were in a large measure a restless class of people with indifferent characters, and belonging to what was styled the lower orders. In 1686, they were joined by refugees from France, who took up their abode at Cape Colony after the revocation of the Edict of Nantes. Some Germans settled later in that country, and thus the Boers, as they are commonly called, are a mixture of the different races. The Dutch element, however, predominates almost entirely. Of course, in those times, the country was inhabited by the negro, or African race, and the Africans who inhabited this part of the country were known as the Quaqueae, afterwards called by the Dutch Hottentots. From 1652 to 1815, Holland ruled this colony very much as it governed her other distant colonies. The mother country prescribed just what class of crops should be planted, and so burdened the people with taxation that they became rebellious, and became imbued with more or less hatred or dislike for all systems of government. So that in time, they grew to be very unlike their ancestors. The Dutch are a quiet, peaceful race, with little inclination for outdoor sport, for hunting, shooting, horseback riding, while these became the predominate characteristics of the Dutch in South Africa.

In 1815, when the country was taken by England, Great Britain found these peculiar traits in the Dutch, which they have never yet been able to overcome, and a resistance in them which they have never yet been able to subdue. The Dutch, like others, found in the negro element an excellent slave; and so subdued the unfortunate race in South Africa, that involuntary servitude overtook the negro there as it overtook him here; but England at a very early period had contended against slavery, and, in 1834, succeeded in emancipating the slaves in the possession of the Dutch colonists. This was perhaps the greatest cause of national prejudices towards the English on the part of the Dutch. It was interfering with a somewhat sacred institution to them, and in the midst of this discontent, and a year or two later, they determined to leave English rule altogether, and took up their march northward. This exodus is known in history as the great *Trek*. The Boers took their march in a north-easterly direction and located three or four hundred miles north in a country called Natal. But Natal was also full of resources, which invited the English into that country, and

it was not long before the British took Natal. This occurred in the year 1842. Those Dutch who found themselves unbearably aggravated by this acquisition to the British domain, determined to rid themselves again of the rule of the hateful Briton, and, in 1843, took up their *Trek* again. Some of them took a westerly direction and settled in what is now known as the Orange Free State, across the Drakenberg, while others moved north across the Vaal into what is now called the Transvaal. Here the discontented Dutch undertook to establish themselves and enjoy that mode of life in which they had the greatest pleasure. These *trekkers* had no very great love for agricultural pursuits, but preferred to engage in the cattle industry, in which each burgher was allowed something like 3,000 acres of land. They preferred to settle upon these great ranches, sometimes at a considerable distance from their neighbors, and thus enjoy the solitude in which they seemed to have found the greatest satisfaction. They felt at last free from British dominion. But it was not long before they found themselves in a war with the surrounding native tribes, especially with the Zulus. The Dutch had always been stern and severe in their treatment of the negroes, and had meted out prompt and swift punishment for any encroachment upon their rights and privileges as they understood them. For miles around, the negro races were held in awe, and their frequent attempts to overcome the Dutch had proved utterly futile. The Dutch were excellent marksmen, having been trained for generations and from their youth to hunt. But in their new home, they finally found themselves so hard pressed that they were obliged to appeal to their English neighbors for assistance, and in 1877, after the sought for aid was furnished, the Transvaal was annexed to Great Britain. As soon as the dangers of the Zulus were removed, feelings of restlessness began to arise among the Dutch, and in 1881, the Dutch revolted against Great Britain and finally secured an independent government in all internal affairs, at the same time, they accepted the suzerainty of Great Britain. That is, all questions which had to do with the foreign policy of the little State must be referred to the Queen for her approval. During this revolt the celebrated battle of Majuba Hill took place, in which the English went down in overwhelming defeat. It was a remarkable battle, remarkable for several reasons. In the first place, it demonstrated very clearly

that the Dutch were strategists of no mean order; and, in the second place, they proved themselves to be most excellent warriors. They are perhaps the best marksmen in the world. Whenever an Englishman was seen to lift his head above the rocks, he was killed, and, after the battle, an examination of the field was had, and it was discovered that a very large percentage of the English were shot through the head.

At the same time there arose in the minds of the Dutch the idea that they were unconquerable. At this time, Mr. Gladstone was in power, and he concluded to withdraw from any further contest with these Boers, and their liberty was finally accorded to them, in the year 1884, in what was known as the London Convention. Gladstone was a great home-ruler. He was never noted for a vigorous foreign policy, and to carry out the principles of home rule and to extend the franchise to English subjects, it became necessary, in his mind, to hold aloft the standard of liberty everywhere. What he would do for the unfortunate peasant who twenty years ago in England did not possess the franchise, he would aim, in some measure, to do abroad. To hold foreign peoples in arbitrary subjection was inconsistent with the advocacy of those great principles of universal franchise which it was his glory to advocate.

The Dutch would now have been permitted to get along in their own indifferent way, and lead the life most congenial to them, had it not been for some geological accidents by which the great gold fields of the Transvaal were opened. In 1886, came the discovery of gold in great quantities. With the discovery of gold came a great influx of population, especially English, and Johannesburg became a great mining center in which tens of thousands of people took up their abode. In the course of time the Uitlanders, as the Boers called them, became more numerous than the Dutch themselves. Especially was this true of the voting population which is said to be in a proportion of two to one, in favor of the foreigners. The Uitlanders, very naturally, found obstacles in matters of government, and undertook to remove them. In the first place, they would naturally be free traders, desiring to secure their necessities as cheaply as possible. On the other hand, the Dutch maintained a high tariff, not simply for the purpose of encouraging any industries which they had in view, but for the pur-

pose of raising as much revenue as possible. The administration of justice, indeed all affairs relating to the government, were carried on in the Dutch language. Such a condition of affairs as this has, perhaps, never existed in the history of the world, a condition in which a majority of the people, superior in all that relates to civil progress and material prosperity, should become subject to an unprogressive race. The Uitlanders preferred to consider themselves colonists, entitled to the same rights and privileges as the Boers. The Boers, on the other hand, contended that they were a separate and distinct nationality; that the colonization period was past, and that they occupied the same position as the great nations of the earth. The Uitlanders contended that their position was analogous to tens of thousands who inhabited the United States, in colonial times, and who were admitted to all the rights and political privileges of the people, on the ground that they were colonists.

Strained relations, therefore, continued to develop as early as 1890, and there has been a constant demand for fuller political recognition on the part of the Uitlanders, and a stolid resistance on the part of the Boers. Such a relationship inverts all our theories of political equality, and subjects a progressive race to restraints and political servitude which they very naturally resent. If the Uitlanders were admitted to the full political rights of the Boers, then the latter must become the inferior and subordinate race, notwithstanding they regarded it as their own country in which they were entitled to all the prerogatives of an independent nation. In these strained relations, the utmost care was not taken on either side. Difficulties naturally arose, and a multitude of grievances were finally set forth by the Uitlanders, and the mother government was petitioned to intercede in their behalf.

In the midst of these contentions, there was a very strong inclination on the part of the Boers to take up another *trek*. They would go north into the Matabele land. They would go where they would be free to enjoy their own institutions, and their own quiet, undisturbed lives without any interference from the English. At the time they were evolving the idea of another migration in their minds, Europe was busily engaged in partitioning Africa among the great powers. The Matabele land, on the north of the Transvaal, had already attracted the great millionaire and South African promoter, Mr. Cecil Rhodes. He saw that the land was rich in its

mineral and agricultural resources, and urged upon the English government the necessity of establishing a form of government and of promoting colonization schemes. To his proposal England turned a deaf ear. But Rhodes was not to be baffled. He applied to England for a charter, and incorporated an enormous company with a capital of some ten millions of dollars. English settlers were invited into the country, mining and prospecting were carried on, and the natives were crowded back as the demands and resources of the country made it imperative that the English should have a fuller sway. It thus happened that the Boers of the Transvaal became, so to speak, hemmed in. The English government possessed colonies, now, to the south, and the chartered company owned an immense country to the north, a country which has subsequently been known as Rhodesia, in honor of the president of the chartered company, Mr. Cecil Rhodes. The Matabeles in time became troublesome, and Mr. Rhodes found it necessary to enlist a number of soldiers, more than eleven hundred, under the leadership of Dr. Jameson. The Matabeles were driven back, and Jameson and his soldiers were masters of the situation. Mr. Rhodes now conceived the idea of forcing England to assume the attitude of a protectorate over her subjects in the Transvaal. An issue was to be made, and, after a crisis had been engineered, it was believed that England would be forced to intercede in the interest of peace and the protection of her subjects against the aggressions of the Boers. The Uitlanders, at Johannesburg, were constantly holding meetings, and were arousing public sentiment, and the agitation among them became very general. They had shipped arms into the country, and in some measure prepared themselves for an uprising. Word was sent to Dr. Jameson that the Uitlanders were now prepared to strike for their liberty. He was to take the initiative, on the north, and invade the Boer country, while they would attack the government of the Boers, on the south. The appeal to Dr. Jameson was for immediate action. He was made to believe that the war was on; and, without any instructions from Mr. Rhodes, though he acted in consonance with the plans which Mr. Rhodes intended should be ultimately carried out, he rushed with his force into the Boer country. Jameson and his men were at once cut off by the strategy of the Boers who took them prisoners after a number had been killed in the contest. Jameson had

been made the dupe of the Uitlanders, the agitators in Johannesburg, who, after inducing him to make these aggressive movements, left him entirely to himself. The raid thus became a ridiculous failure, and Jameson and his fellow-troopers became, throughout the world, largely the objects of ridicule. The trial and punishment of the offenders clearly indicated that while England did not endorse it, she looked very charitably upon it, and the fifteen months imprisonment of Dr. Jameson clearly demonstrated that England was disposed to condone, as much as possible, such a gross national offense.

This failure, on the part of the raiders, and Uitlanders of Johannesburg, turned the tide for awhile in favor of the Dutch. The raid occurred in 1896, and for more than three years the Boers became masters of the situation. But the agitation grew greater. The political conditions were not only burdensome to the English, but they became well nigh intolerable. They were surrounded by Boer soldiers who patrolled the entire country round about, and created a feeling among the Uitlanders that they were somewhat subject to a quasi or sort of military government. The English government, however, declared constantly its intention to maintain a conciliatory policy toward South Africa and to regain the reforms desired by friendly means. These assurances were given out by Mr. Chamberlain as late as March, the present year. A change, however, was made in the appointment of a high Commissioner to South Africa, when Sir Alfred Milner was appointed to that office. It became at once manifest to the Dutch, when he took up the agitation with the newspapers, that he evidently had a mission. His telegraphic dispatches were of the jingo type, and he became, not a conciliatory factor, but, an agitator himself on the side of the Uitlanders. The Boers felt at once that in him, Mr. Chamberlain was showing his hand, and that he was determined to create a crisis which would make a conflict imperative. The Dutch became now more resentful than ever. The animosity toward the English was intense, and the feeling of resistance became wellnigh universal. The paramount question through all the discussions leading up to the present war was that of the franchise. If the Dutch made the franchise universal and admitted on easy terms the Uitlanders to its full enjoyment, they simply surrendered their national identity. It was not easy to hit upon a compromise, although the

Boers offered better terms for naturalization, and, finally, under pressure, diminished the period of residence in that country from fourteen to five years. The terms, however, of naturalization were such as to force Englishmen, and other foreigners, to alienate themselves from the mother country. Of course, the idea of citizenship in the Boer republic in preference to that of the British Empire, was merely for temporary purposes,—was, in fact, a subterfuge to which, after all, few Uitlanders were very willing to resort, and the concessions now made by President Kruger did not satisfy the English government. The question of the franchise was set aside by Mr. Chamberlain, and the question of suzerainty brought forward. This question was one that offered an easier solution of so difficult a problem. Were not the Boers, after all, subjects of Great Britain? They were subjects of Great Britain when they inhabited Cape Colony. And was it not a legal and technical principle of international law that a man did not lose his citizenship simply by migrating from his native land? Were the Boers not subjects of Great Britain when they took the Transvaal? Did they not, as subjects, do so, with full recognition of the paramount authority of their mother country? While these discussions were going on, England was amassing troops on the frontier, preparing herself to enforce whatever demands she might choose to make later on. In the meantime, the Dutch had not been wise. The irritation in the administration of the law had become a source of enmity between the Uitlanders and the Boers. A man by the name of Edgar had been arrested and shot, and the story of his unjust treatment was circulated and repeated in the most sensational manner. Again, there were many private interests to be adjudicated. The relationship between the miners and the government was to be established. Rights of private property were set up to be adjudicated by the judges; and, although these judges belonged to the Boers, the government began to mistrust even them, and by law undertook to control the judgments of the courts, placing the final adjudication of all matters of private rights in the hands of the Dutch parliament, rather than leaving them where they are left by all civilized nations—in the hands of the judiciary.

It will be said that, in the strained relationship between the Boers and the English, the Boers were not wise. But mad men are never wise, and the Boers had been enraged: they had been goaded

by the Jameson raid, and by the open insults which they felt that Sir Alfred Milner was constantly heaping upon them, in order that the conditions might be pressed into a crisis which would force the intervention of England. England had not declared war, but she did what would be equivalent, in any other country on earth, to a declaration of war. So that the declaration, or ultimatum itself, and the question of who fired the first shot, became merely matters of detail. England forced the crisis. The impartial historian of the future will review the matter, perhaps, with more candor, and, perhaps, with more justice than partisans on either side at present. The war is now on, and it is a war, from all appearances, of greater magnitude than any that has been waged since the Franco-Prussian war of 1870-71. It will cost thousands of lives, and millions upon millions of treasure, and what seems to be more unfortunate than all, it will undoubtedly create a race prejudice, if not intense hatred among the Dutch in South Africa, that will give the English greater trouble than any they have experienced for years among their colonists. While England has been perhaps, of all colonial empires, the fairest and the most just of any on earth, it has nevertheless its faults. There can be little doubt, however, but that the country itself will be benefited by a change of government. But it will be said, in answer to these statements, that it is the old argument by which the means is justified by the end.

But it is not a question of justification. It is rather one of explanation. The end must certainly aid us in weighing all the questions that have arisen in this unfortunate conflict, pro and con, and enable us to determine as correctly as one may determine political questions of that character, where the right and where the wrong lay. At the outset the Boers have shown themselves to be excellent strategists, but England cannot repeat the policy of Majuba Hill. She cannot surrender, and will not yield in her determination to carry on the contention to a finish. There can be but one result, and that is the overthrow of the South African Republic, the establishment in its stead of a British colony, and, it may be, that this colony will lead to a confederation of all South Africa. And thus the work of anglicizing the Dark Continent is moving rapidly on, and England will play the part, in the future, that she has played in the past—the part of the foremost colonizer in the world.

EDITOR'S TABLE.

A BUSINESS VIEW OF THE WORD OF WISDOM.

There are at least two ways to look upon the instructions that are given in the revelation. If the question should be asked, Why do you observe the commandment generally known as the word of wisdom? it is probable that there would be various answers. One does it out of principle, because it is a command of God, and he knows that by obeying, he will be benefitted in health; he has faith that the promises will be given to him, and that he shall run and not faint. Another looks upon it in an economic light, having perhaps less faith, but being possessed of business acumen, he obeys because it pays—it saves money. Young men should remember that both views are good. The first is the best, of course, for it covers the whole ground, it includes all the benefits of the second. But if you prefer to look upon the money side, well and good. You will gain value for all your effort, even looking at the subject thus. Saving money is a virtue in itself; and, if it can be done by simply obeying a command of God, which, besides, promises other rich blessings, is it not doubly worth your while?

The following is told by Collis P. Huntington, and gives an idea of how he gained his first conception of the value of money, and shows the wisdom of saving it rather than spending it for something of no special value. When he was a lad he, like many other country boys, had none too much spending money. There was to be a church festival in a nearby church which he much desired to

attend. He went to his father and asked him for a dollar, in order that he might attend the entertainment. His father replied, "If you really want to go to the festival, you will go out and make a dollar."

The lad, who was destined to dazzle the world with his great railway and financial operations, recognized the justice and reasonableness of the remark, and went out and made the dollar, working earnestly and devotedly at farm labor.

"But," says Mr. Huntington, "when the night of the festival arrived, and I went up to my room to dress, I thought to myself: 'Now, I've worked too hard for that dollar to squander it on something that will do me no special good.' I saved that dollar, and," continued the capitalist with a twinkle in his genial eyes, "I've never been without a dollar since."

Smoking, drinking, chewing; are they of any special value to you? They are not; but, according to the command of God, are of great detriment. Then, when you are about to indulge, why not employ Mr. Huntington's argument: "I've worked too hard for that dollar to squander it on something that will do me no special good," (but rather an injury,) and save your dollar, and never be without money after? In addition, at least some of the promised blessings of the word of wisdom are likely to follow unsolicited.

Recently, Mr. Huntington administered a rebuke to a gentleman who entered his room smoking a cigar. This gentleman headed a committee which waited upon the financial magnate appealing for aid for some charitable institution. In presenting his plea, he waxed eloquent upon the signal manner in which Mr. Huntington had been blessed in worldly goods, and referred to the immense size of his fortune.

"Yes," said Mr. Huntington, with a smile, "I've got money, and have had lots of it; but do you know," and here his gaze rested full upon the gentleman who headed the committee, and who happened to be smoking a fragrant cigar, "I never had money to burn."

Smoking is too common among young men. Why not stop it, and employ the argument of Mr. Huntington? It may make you wealthy. It will surely make you better. Do not burn your money, but save it, and by so doing gain the double advantage of obtaining both money and health, both temporal and spiritual blessings.

BOOK REVIEW.

Y. M. M. I. A. AND MISSIONARY HYMN AND TUNE BOOK.

This is a collection of hymns and songs set to music and adapted especially for the use of Mutual Improvement Associations and missionaries in their religious services and social entertainments. It contains some fifty-six songs which have come into popular use in the Church and Sabbath Schools and Mutual Improvement Associations. The book has been compiled and arranged by Prof. E. Stephens, general music director for the Young Men's Mutual Improvement Associations and the leader of the Salt Lake Tabernacle choir. It is especially fitted in size for carrying about, and will, therefore, become popular with missionaries. George Q. Cannon & Sons Co., publishers, Salt Lake City; price, \$3.00 per dozen.

CHURCH CHRONOLOGY.

We have received a copy of Church Chronology, second edition, revised and enlarged. It is a record of important events pertaining to the history of the Church of Jesus Christ of Latter-day Saints, compiled by Andrew Jenson, Assistant Church Historian. The period covered is from the birth of Joseph Smith to the close of the year 1898. In addition to the regular chronology, it has an introduction containing diagrams of the First Presidency and their counselors, also of the council of the Twelve Apostles from the beginning unto the present time, with the dates of their entrance into office. Similar diagrams are given of the first council of Seventies, the presiding bishopric, and church historians and recorders. A novel feature is the publication of ordinations to the Holy Priesthood of leading men of the Church, intended to benefit all who desire to trace the

Priesthood which they hold, back to the Prophet Joseph. Biographical notes, to this end, are given, which contain the ordinations of all the elders who have been sustained and are being susutained as the general authorities of the Church. In addition to the regular value of the work, to those who are interested in dates and statistics, it is published in an edition of 25,000 copies, and sold for the benefit of a church historian's office, soon to be built it is hoped, which shall be commensurate with the growing historical interests of the Church. Every purchaser, therefore, in buying the book, not only helps himself to valuable data, but likewise aids in the building of a proper edifice for the important historical documents and offices of the Church. Deseret News Co., Salt Lake City, publishers; price, \$1.25

NOTES.

To prevent evil is like doing good; to prevent good is doing evil.

. Heaven never helps the man who will not act.—SOPHOCLES.

Water, falling day by day,
Wears the hardest rock away.

The secret in success is to do all you can without thought of fame.
—ADDISON.

He that revenges knows no rest;
The meek possess a peaceful breast.

To be thrown upon one's own resources is to be cast into the very lap of fortune.—FRANKLIN.

Worth makes the man, and want of it the chump;
To win: Lay hold, hang on and hump.

Give a boy enough love for any calling or place in life which he aspires to fill, and he will win it.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—LONGFELLOW.

There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—T. T. MUNGER.

Fight hard against hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

If you have an enemy, act kindly toward him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

Mankind worships success, but thinks too little of the means by which it is attained—what days and nights of watching and weariness, how year after year has dragged on, and seen the end still far off; all that counts for little, if the long struggle does not close in victory.—H. M. FIELD.

Life pulsates with chances. They may not be dramatic or great, but they are important to him who would get on in the world. Do not think that opportunities come to others and not to you. Fortune visits every healthy, determined soul many times; but, if she does not find it ready for its opportunity, she snatches her gift away and gives it to another.

The goal of an education: The *New York Tribune* speaks of a student who asked the president of Oberlin college if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak, he takes one hundred years, but when he wants to make a squash he takes six months."

IN LIGHTER MOOD.

A teacher at Garden City said to her primary class the other day; "If your father gave your mother \$7 today and \$8 tomorrow what would she have?"

And the small boy over in the corner replied, "She would have a fit."—*Kansas City Journal*.

* * *

It was a Connecticut boy who surprised his teacher in reading the other day by his interpretation of the sentence: "There is a worm; do not tread on him." He read slowly and hesitatingly, with that droning intonation and misplaced emphasis peculiar to the young idea when it is just starting to shoot: "There is a warm doughnut; tread on him."

* * *

Farmer: "If I were as lazy as you I'd go and hang myself in my barn."

Tramp; "No, you wouldn't."

Farmer: "Why wouldn't I?"

Tramp: "Ef you was as lazy as me you wouldn't have no barn."

* * *

His wife: "And you are to defend that shoplifter?"

The lawyer: "My dear, she isn't a shoplifter. She was formerly, but she has saved so much money in the last ten years that she has become a kleptomaniac."

* * *

The New York *Tribune* prints an amusing story of the English Admiral De Horsey, who, some years ago, was admiral of the North Atlantic Squadron. He had been dining on shore at Port Royal, Jamaica.

On returning to his flagship after dinner, his way to the boat led him across the barrack square. A black sentry of one of the West India regiments halted him at the gate with, "Who goes dar?" Great was the admiral's annoyance to discover that he had neglected to get the password before leaving the ship.

"That's all right," he said, carelessly, hoping to overcome the man's scruples by his indifference; "you know who I am."

"Dunno nobody, sah," replied the colored soldier, pompously; "you can t go in dar."

"Why, I'm Admiral De Horsey."

Well you can't go in. I don't care if you's Admiral De Donkey."

OUR WORK.

A METHOD OF ROLL CALL.

In many of the large associations, the matter of calling the roll on every night of meeting has become a source of much annoyance and waste of time. Various means have been adopted to overcome these objections. The best method that has yet come to light was presented at one of the late missionary meetings, by a model class of the Twentieth, Salt Lake City, ward. It consists in the use of "cards" and "attendance lists." At the first meeting of the season, in a new association, or at any meeting of an association already organized, a card is distributed to each and every member of the association present, which card reads as follows:

..... WARD Y. M. M. I. A.	
MEMBER'S CARD.	
<i>Name</i>	
<i>No</i>	(Cross out corresponding number on roll call every Tuesday.)

The secretary of the association enters the names in the order of the numbers upon the roll book, and the members retain the cards. The attendance list, in a tab, is passed around from one member to another, each member marking upon this attendance list a cross or a dash upon

the particular number corresponding with the card handed to the secretary.

This attendance list is in the following form, and, as may be seen, contains two hundred numbers:

ATTENDANCE LIST.

As the TAB is passed around, please mark out the number you have received. If you have no number, come to the secretary at the close of session and he will give you one corresponding to that on the roll book. Place a dash over your number if prepared, and a cross if unprepared.

1	26	51	76	101	126	151	176
2	27	52	77	102	127	152	177
3	28	53	78	103	128	153	178
4	29	54	79	104	129	154	179
5	30	55	80	105	130	155	180
6	31	56	81	106	131	156	181
7	32	57	82	107	132	157	182
8	33	58	83	108	133	158	183
9	34	59	84	109	134	159	184
10	35	60	85	110	135	160	185
11	36	61	86	111	136	161	186
12	37	62	87	112	137	162	187
13	38	63	88	113	138	163	188
14	39	64	89	114	139	164	189
15	40	65	90	115	140	165	190
16	41	66	91	116	141	166	191
17	42	67	92	117	142	167	192
18	43	68	93	118	143	168	193
19	44	69	94	119	144	169	194
20	45	70	95	120	145	170	195
21	46	71	96	121	146	171	196
22	47	72	97	122	147	172	197
23	48	73	98	123	148	173	198
24	49	74	99	124	149	174	199
25	50	75	100	125	150	175	200

A colored pencil attached to the tab may be used in marking out the numbers; or two pencils of different colors may be used to indicate "prepared" or "unprepared." If this latter method of marking is preferred, the instructions on the attendance list should so indicate.

This method of calling the roll is only suggested to the associations by the General Board, and is not recommended as a rule to be generally

followed. Cards and attendance lists may be obtained at any printing office at very reasonable rates, especially if it should be decided by a stake to introduce the system in all its associations, when the printing could be done at one time, and cards could be furnished at 15 cents per hundred, and roll call pads, containing fifty sheets, for about the same price.

A REBATE ON THE ERA.

At a recent meeting of the General Board, it was decided to return to every association twenty-five cents on each subscription to the ERA obtained in the ward where such association exists; provided, five per cent of the total Church population of such ward were secured as subscribers for the magazine.

Last year this offer was made to the stakes, but was found to be somewhat unsatisfactory, and, in a measure unjust, because one or two associations which failed in securing the required number of subscribers were the cause of the whole stake failing in obtaining its rebate, notwithstanding many of the wards in such stake had fully performed their part. It has, therefore, been decided to offer to the wards the same rebate, where they secure the required number, that was offered to the stakes last year. The ERA is already giving a rebate of twenty-five cents, to every subscriber in that it furnishes a manual free; and by the expenditure of a little effort on the part of the officers, an additional twenty-five cents may be obtained on each subscriber for the benefit of the local associations. It is an easy and effectual way of securing current expenses, and we hope to have it to say that over \$1000 has been refunded to the associations on Volume 3. Who will be first?

THE NECESSITY OF OFFICERS' MEETINGS.

Letters have been received from some of the M. I. A. missionaries now laboring in the field, complaining that some of the stake superintendencies are not thoroughly awake to the necessity of holding regular stake officers' meetings. In stakes of this class, also, as might be sup-

posed, the local association officers are not urged to hold such meetings. The results to the cause of mutual improvement are disastrous, or not at all satisfactory. Stake officers are again urged to comply with this requirement, and to hold their stake meetings at least twice each month, or, better, once every week. It is impossible to keep pace with the progress of the work unless such meetings are held. It is here that the officers obtain an understanding of the work, where methods are discussed, appointments made, reports given, and the general condition of the associations, their wants and failings, as well as advantages, are discussed, and plans made for the betterment of associations which are behind, and the adoption of such methods as will generally advance all the organizations.

It is absolutely necessary for the officers of the local associations to meet together, and in like manner discuss their plans and methods, and also the method of presenting their lessons, in order that they may have thrifty and prosperous gatherings. The time is past when all that was required of a president was to be present at the meeting and preside without doing anything further for the benefit of the association. He must now study, plan, and arrange his affairs so as to interest his membership and set his aids to work. This can be done in no way so effectively as by holding regular weekly officers' meetings.

COLLECTION DAYS FOR THE GENERAL IMPROVEMENT FUND.

Stake officers as well as officers of local associations are reminded that the first week in December is collection week for the general improvement fund. This matter should be immediately considered by the stake superintendencies, who should thoroughly and properly instruct the presidents of associations to exert their utmost efforts to get every member to pay this small subscription during the weeks set apart for the collection, namely, the first week in December and the first week in February. It devolves first upon every officer himself to comply with this requirement, when he may consistently ask every member to do likewise. All the money thus collected is to be sent to the treasurer of each stake who will forward the whole amount, as received, to the General Treasurer, Thomas Hull, Salt Lake City, Utah. The fund is used solely for

mutual improvement purposes, and is accounted for at the officers' meetings at the annual conferences. Last season, the amount was reduced from fifty cents to twenty-five cents and more than double the number paid last year than paid the year before. It is to be hoped that the number this year may again be doubled, because we recognize that if the membership can be induced to help the cause financially, even to this small amount, they will take a greater interest in the progress and welfare of our associations. Again we urge the stake presidencies and the presidents of associations to take hold of this matter with a determination to accomplish better results than ever before.

ADVICE TO WRITERS.

The following suggestions to young writers, was made among others some months ago, by the editor of the *Cosmopolitan*, and are worthy of special study:

"Two chief defects seem to present themselves in your manuscript. First: Its uninteresting character. Second: A rambling disconnected style. Both arise, in a great measure, from the same cause. You failed, in beginning your manuscript, to think out clearly just what you desired to do. On the contrary, you evidently took up your pen and proceeded to put on paper such things as might chance to come into your mind while in the process of writing.

"The first essential for good writing is clear thinking. If you do not know what you want to say, the chances are strongly against you saying it. Consequently, before beginning your description, you should have taken a sheet of paper and jotted down in regular order what seemed to you the important points of interest at your disposal.

"The chief labor in writing is *thinking*. This must be done before you put the result on paper. If you had made any efforts to find the points of interest in the subject chosen, you would probably have discovered that you had taken a theme that was of trivial importance and of little interest to you. You cannot make soup out of stones alone. There are, in this world, an endless number of subjects of the widest interest. You must be familiar with some; and certainly can become familiar with many more. Select something that is worth while. If you find, after thinking it over, that your information is insufficient, visit a library, make a thorough study of the matter of which you are about to treat,

and then, with the fullest information in your possession, set about a careful analysis of all your points connected with it, using large brackets against the main heading, dividing it into such general headings as the subject seems capable of, subdividing these headings into minor ones, and these minor ones into still further ramifications of the subject. You will then have before you a bird's-eye view of your theme. You may now proceed to select what seem to you the chief points of interest, rejecting those which are unimportant or trivial.

"Your next thought will naturally be how to build up this information in a manner best calculated to attract and hold the attention of the reader. You will accordingly make a new group, marked 1, 2, 3, etc., in the order in which you propose to treat them. Then proceed to write your composition. You will find the labor a comparatively easy one, because the work of preparation will have been done thoroughly.

"When the last sentence of your composition has been written, go back over the work and make a study of the faults of rhetoric, looking carefully to see if you have duplicated your ideas. Cut out unsparingly unnecessary words and phrases. Study how to express yourself with greater force, with more grace and elegance. Above all things, seek clearness of expression.

"After you have done this; read your manuscript over again in order to get an idea of the general impression it would make on the mind of the average reader. Determine whether you have omitted anything of importance to your argument or description; and see if by any new arrangement a better effect might be produced upon the reader.

"Then go over it to correct any faults of grammar or spelling. Finally, if you have the perseverance necessary for really good work, you will lock up your newly completed essay in a desk so that it will be hidden from view, and sit down and make a new analysis of the subject without regard to the old one, repeating all the processes that have been described for your direction. You will be surprised at the marked improvement that your second paper will present over the first.

"Successful writing means *work*. * * * * Great geniuses do not have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion, Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his auditors to be particularly felicitous. 'Extemporaneous?' he replied. 'Why, that was the work of my three weeks' fishing trip last summer;' thus illustrating the saying that genius is an infinite capacity for taking pains."

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

October 20th, 1899: A great battle is fought between the British and the Boers at Glencoe. The British charge up an almost inaccessible hill and drive the Boers from their position. The losses are heavy on both sides. The British general, William P. Symons is mortally wounded.

21st: The British win another battle at Elandslaagte.

22nd: The Boers are again attacking Glencoe with a force of 9000 commanded by General Joubert and President Kruger in person.

24th: President George Q. Cannon is attacked with pneumonia in New York City. * * * The British retire from Glencoe. There are persistent rumors in London of serious reverses to the British forces.

25th: President McKinley issues the usual Thanksgiving day proclamation, designating Thursday, November 30th, as a day of thanksgiving for the nation. * * * The report of the director of the mint shows the world's production of gold and silver during the year 1898 to be as follows: Gold, \$276,519,900, and silver 155,594,272 ounces fine. The United States, South African Republic and Australia, produced 73 per cent of the product of the world in value. * * * General Symons the British officer wounded in the battle at Glencoe dies of his wound.

30th: Apostle Marriner W. Merrill is chosen president of the Cache Stake of Zion, and he selects Joseph Morrell and Isaac Smith as his counselors. * * * Announcement is made in Washington of the engagement of Admiral Dewey to Mrs. W. B. Hazen, widow of General Hazen, formerly chief signal officer of the United States Army. * * * Fighting continues daily at Ladysmith between the British and Boers.

31st: The British meet a serious defeat near Ladysmith. Two regiments and a battery of six guns are surrounded by the Boers, and,

after heavy losses and exhausting all their ammunition, are obliged to surrender.

November 1st: From the report of the adjutant-general of the army, Brigadier-General Corbin, made public today, it is learned that the army is practically at its maximum strength. The military forces now in the service of the United States are as follows: regular army, 64,586; volunteers, 34,574; total, 99,160. The monthly statement of the public debt, issued today, shows that at the close of business October 31, 1899, the debt, less cash in the treasury, amounted to \$1,146,629,581, a decrease during the month of \$2,766,199. This decrease is accounted for by the increase in the amount of the cash on hand, and in the increased redemption of national bank notes:

2nd: A voluminous preliminary report on the Philippines, signed by J. G. Sherman, George Dewey, Charles Denby and Dean C. Worcester, is submitted to President McKinley by the Philippine Commission. After briefly telling how the commission conducted the task imposed upon it, the report reviews at length the various rebellions in the islands up to the breaking out of the Spanish-American war; shows the relations existing between Dewey and Aguinaldo, proving that never at any time were the Filipinos offered independence by any representative of the American government, and that no alliance was ever entered into between the Americans and the rebels. The report goes on to show that from the time Aguinaldo arrived in the islands his determination was to attack the Americans and that many attempts were made to obtain arms, the lack of which alone prevented such attack. The many reforms undertaken by the Americans are traced, showing the improvement made in affairs in Manila, the establishment of native law courts there; the inauguration of municipal government in many places; the institution of public schools with an attendance of 6,000 students. The failure of the attempt at self-government in the island of Negros, where it was undertaken under the most favorable conditions, and the necessity of American control there is shown, and on this point the report says: "Here the natives had adopted the extension of the American system, had adopted a local form of government, including a congress, and had raised the American flag. They believed themselves capable of managing their own affairs and asked for a battalion of troops to hold in check a mountainous band of fanatics. The battalion was furnished, but the people proved unable to carry out their programme, owing to ill-feeling among their own officials. The Americans remained popular. At the request of General Otis, a new and simplified scheme of government for the island, giving the people a large voice in their affairs, but placing an American in full control, was put into

operation. It brought about satisfaction, and public order is better in the island today than at any time during the last twenty years. The flat failure of this attempt to secure an independent native government in Negros, conducted, as it was, under the most favorable circumstances, makes it apparent that here, as well as in the less favored provinces, a large amount of American control is at present absolutely essential to a successful administration of public affairs." The visits of Aguinaldo's envoys are discussed and it is stated that nothing was accomplished thereby, because those emissaries were without powers and came again and again merely for information. The commission says: "Courteous reception was accorded to the insurgent commissions and earnest appeals made to stop further bloodshed, all witnessing the spirit of patient conciliation, exhibited by the American commission in endeavoring to reach an amicable adjustment with the insurgents as well as the obduracy of Aguinaldo," and continues: "No better proof could be furnished that the primary object of this struggle is not, as is pretended, the liberty of the Filipino peoples, but the continuance of his own arbitrary and despotic power. In any event the American people may feel confident that no effort was omitted by the commission to secure a peaceful end of the struggle, but the opportunities they offered and urged were all neglected, if not, indeed, spurned." The report reads as follows on the subjects named:

THE PRESENT WAR.

"Deplorable as war is, the one in which we are now engaged was unavoidable. We were attacked by a bold, adventurous and enthusiastic army. No alternative was left to us, except ignominious retreat. It is not to be conceived that any American would sanction the surrender of Manila to the insurgents. Our obligations to other nations and to the friendly Filipinos and to ourselves and our flag demand that force should be met with force. Whatever the future of the Philippines may be, there is no course open to us now except the prosecution of the war until the insurgents are reduced to submission. The commission is of the opinion that there has been no time since the destruction of the Spanish squadron by Admiral Dewey when it was possible to withdraw our forces from the islands either with honor to ourselves or with safety to the inhabitants." And further: "Should our power by any fatality be withdrawn the commission believe the government of the Philippines would speedily lapse into anarchy, which would excuse, if it did not necessitate the intervention of other powers and the eventual division of the islands among them. Only through American occupation, therefore, is the idea of a free self-govern-

ment and united Philippine commonwealth at all conceivable. And the indispensable need, from the Filipino point of view, of maintaining American sovereignty over the archipelago is recognized by all intelligent Filipinos, and even by those insurgents who desire an American protectorate. The latter, it is true, would take the revenues and leave us the responsibilities. Nevertheless they recognize the indubitable fact that the Filipinos cannot stand alone. Thus the welfare of the Filipinos coincides with the dictates of national honor in forbidding our abandonment of the archipelago."

THE INABILITY OF THE PEOPLE TO MAINTAIN INDEPENDENT GOVERNMENT.

"The masses of the people are uneducated. That intelligent public opinion on which popular government rests does not exist in the Philippines. And it cannot exist until education has elevated the masses, broadened their intellectual horizon and disciplined their faculty of judgment. And, even then, the power of self government cannot be assumed without considerable previous training and experience under the guidance and tutelage of an enlightened and liberal foreign power. For the bald fact is that the Filipinos have never had any experience in governing themselves."

THE VALUE OF THE ISLANDS.

The commission gives a general view of the value of the islands, their general richness in agricultural and forest products, their mineral wealth and their commanding geographical position. They state that the Philippines should soon become one of the great traders of the east. Manila is already connected by new steamship lines with Australia, India and Japan and she will become the natural terminus of many other lines when a ship canal connects the Atlantic with the Pacific. It cannot be doubted that commerce will greatly increase and the United States will obtain a large share in this. * * * The announcement is made that the three ex-cruisers of the Spanish navy at Manila—the *Isla de Cuba*, *Isla de Luzon*, and *Don Juan de Austria*—were ready to proceed to Manila and join Admiral Watson's squadron. The reconstruction of the vessels has been under the supervision of Lieutenant Hobson. The vessels will be placed on blockade duty in the Philippines. The three cruisers were sunk at Cavite by the ships of Dewey, and the estimated cost of repairing the ships exclusive of armament is \$304,000. * * * Aguinaldo has issued a proclamation announcing that the American Con-

gress will meet in December to decide whether the "imperialist policy" and "this bloody work" are to be continued. He exhorts his soldiers to conduct themselves so that Congress will consider them worthy of independence, and requests the priests to abstain from politics and to redeem the church from the name the misdeeds of the friars have given it.

3rd: At a Cabinet meeting in Washington the preliminary report of the Philippine Commission is approved; the status of our insular possessions in relation to the postal union is discussed, and the question of a civil government for Cuba receives attention.

5th. An important move is made in the Philippine campaign. A fleet of transports and gun-boats leaves Manila for Dagupan one of the insurgent strongholds in the north of Luzon, and it is believed that the purpose of the expedition is to move down the Dagupan-Manila railroad toward Tarlac, in order to prevent Aguinaldo's forces from making another base farther north.

6th: At Bacolod, in the island of Negros, the autonomous government of the Filipinos is established. General Smith, governor of the island of Negros, administers the oath of office to the judge of the supreme court, who, in turn, swears in the governor, three judges, twelve councilmen, the auditor and the secretary of the interior. The natives of the entire island attend the ceremony. The officers from Iloilo are also present. Three days of feasting will follow in celebration of the new government.

7th: Ezra Thompson, the Republican candidate, is elected mayor of Salt Lake City. * * * General Wheaton's expedition to the north of Luzon, lands at Dagupan. * * * The United States cruiser *Charleston* which has been patrolling the northern coast of Luzon, was wrecked on a reef off the northwest coast. All on board were saved.

8th: The following cablegram is received at the War Department from General Otis:

MANILA, NOVEMBER 7TH.

The following received from Negros, dated today:

To the President of the United States:

The civil governor, judges and secretaries who constitute the new government of this island, in taking possession thereof this day, have the high honor of affectionately saluting your excellency, and trust that in the inauguration of this form of government, based upon the liberal and democratic institutions which have made that great republic so grand and prosperous, that a

new era will open up to this region which will enable it to reach the legitimate goal of its inspiration.

MENECIO SEVERILO.

* * * It is officially announced that an agreement, subject to the approval of the United States, had been arrived at between Great Britain and Germany, by virtue of which the Samoan act is repealed and the islands of Upolu, Savaii and the small adjacent islands fall to Germany as free property, and the island of Tutuila and the subsidiary islands go to the United States. Great Britain, it is added, renounces any claim to the Samoan Islands, and Germany, in turn, renounces any claim to the Tonga Islands and to Savage Island in favor of Great Britain, and also cedes Chousel and San Isibel, the two eastern islands of the Solomon group with their insular surroundings to Great Britain.

9th: Admiral Dewey and Mrs. Mildred Hazen are married in Washington. * * * The war department has definite information locating Aguinaldo at Bayombong, to which place it is expected the insurgent capital will be shifted and the efforts of the American military forces will be directed towards that place. It is felt that the war is nearing an end.

12th: The American forces under Colonel Bell entered Tarlac, the recent seat of the so-called Filipino government, without opposition. Aguinaldo with his army had fled.

13th: Aguinaldo and his army are now surrounded by the American forces and his capture seems certain.

15th: Secretary of the Treasury L. J. Gage publishes the announcement that the treasury department is ready to purchase any part or all the \$25,000,000 in government bonds of the 4 per cent funded loan of 1907, or the 5 per cent loan of 1904.

16th: The vigorous prosecution of the Philippine campaign continues. General McArthur begins his northward advance from Tarlac and will press on to Bayombong.

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No. 3.

EXPERIENCES IN THE LIFE OF PRESIDENT WILFORD WOODRUFF.

BY ABRAHAM O. WOODRUFF, OF THE QUORUM OF TWELVE APOSTLES.

FIRST YEAR OF MISSIONARY LABOR—GUIDED BY A LIGHT FROM HEAVEN—SYSTEM OF SUMMARIZING THE YEAR'S WORK.

[The first of a number of short sketches from the busy and crowded life of President Wilford Woodruff, promised in the prospectus for Vol. III, is here presented, to be followed by others which have been selected and compiled from his journals, by his son, Apostle A. O. Woodruff, especially for the ERA.—*Editors.*]

President Wilford Woodruff kept a faithful journal from his boyhood until the last day of his life. In presenting to the readers of the ERA this, the first article on this subject, I have chosen his record for the year 1835, his first year in the missionary field.

My reason for doing so is that the record for this year is indicative of the life which followed, an evidence that the character of Wilford Woodruff was of an unchangeable nature, and that his love for God and his fellow-men, and his faith in the Gospel of Jesus Christ did not fluctuate.

The first page in this day book reads as follows:

"Home of Brother Wright, Seven miles east of Liberty, Clay Co., Mo., Jan. 13, 1835.

"This is the first mission, or the commencement of my travels to preach the Gospel of Jesus Christ, on the 13th day of Jan., 1835. I commenced traveling in company with Harry Brown as my partner. We now intend, if the Lord will, to visit the Southern States. May God grant us wisdom and make us meet for our master's use and assist us to rightly divine the word of truth and render to every man his portion in due season, that our garments may be clean of the blood of this generation."

During this year my father met for the first time the late President Abram O. Smoot, my grandfather Smith, and many other men who became noted for their usefulness and love of the Gospel. Among the many interesting incidents of this year, the following is recorded under date of Sunday, Nov. 15:

"Preached at Brother Clapp's on the attributes of God, and baptized five persons, then mounted our horses and rode to Clark's River. I was in company with Brother Seth Utley and four other brethren and two sisters. We rode to the creek but could not cross without swimming our horses, and a heavy rain had fallen the night and day before. Night was overtaking us and as it was dangerous for the sisters to attempt swimming their horses, we tried to head the creeks sufficiently to ford them. In the attempt, both the darkness and a heavy storm of wind and rain overtook us, and we lost our way. We had neither fire, light nor road, but were sitting astride our horses in rain and wind, creek, mud, water and tree tops. The sisters had more the appearance of fishermen than travelers. I thought of Paul's perils by water. But the Lord doth not forsake his Saints even in their severest troubles; for while we were in the woods, groping as the blind for the wall, suffering under the blast of wind and rain, suddenly a light shone

round about us without either sun, moon or stars, so that we were able to reach a house where we received directions and procured some torches to serve us as lights. We went on our way rejoicing although the rain and wind beat upon us and the darkness returned. We reached Mr. Henry Thomas' house at about 9 o'clock at night, without much harm, after being five hours in the storm, riding, as was judged, twenty miles, and fording creeks and branches twenty or more times without murmuring, either male or female, and felt to thank God for our preservation."

Perhaps it would be of interest, especially to our missionaries, to present herewith a synopsis of my father's labors for 1835. He himself prepared it at the close of the year and from it we may compare the system of preaching the Gospel without purse and scrip in that day, with the system frequently adopted in later years:

"On the night of the last day of December and of the year of our Lord, 1835, I perused my journal and found it to contain the following account of my travels and proceedings in the year 1835, commencing the 13th of January, 1835, making one year, twelve days excepted.

"Traveled three thousand two hundred and forty-eight miles, divided in the following manner: from 13th of January to the 28th of June, traveled one thousand eight hundred and four miles while holding the office of a priest; two hundred and twelve miles in Missouri with Elder H. Brown; six hundred and fifty-six miles in the Arkansas Territory; six hundred and eight with Elder Brown and forty-eight alone; nine hundred and forty in Tennessee; seven hundred and sixty with Elder Warren Parish and one hundred and eighty alone.

"Traveled from the 28th of June to the 31st of December, after holding the office of an elder, in the states of Kentucky and Tennessee, principally alone, one thousand four hundred and forty miles.

"I held one hundred and seventy meetings, divided in the following manner: while a priest, ten with Elder Brown, fifty-six with Elder Parish, and fourteen alone. One hundred while holding the office of an elder, principally alone.

"I baptized forty-three, eight while a priest and thirty-five

while an elder; three were Campbellite priests; was an assistant to Elder Brown while baptizing two in Arkansas; also assisted Elder Parish while baptizing eighteen persons in Tennessee and Kentucky.

"I procured twenty-four subscribers for the *Messenger and Advocate* and two subscribers for the *Star*.

"I procured seventy-three signers to the petition to the Governor of Missouri for redress of wrongs done The Church by the Jackson County mob, ten in Missouri, fifty-six in Arkansas and seven in Tennessee, while a priest.

"I wrote eighteen letters, eight while a priest, ten while an elder, and received ten.

"I ordained two teachers and one deacon.

"I expelled seven members from The Church, but not while hope remained.

"Held three debates.

"Three companies in the form of mobs gathered together against me; at one time the company consisted of about five hundred men, led by a Baptist priest.

"The before mentioned is the account of my proceedings of the year 1835, which had born its report to heaven of me and all other men, and could it not have borne more welcome news? Ah, it cannot be recalled. The sable shades of night have already spoken the departure of 1835, and the queen of the night is issuing forth in her brilliant light to welcome the dawn of 1836. O God, enable my heart and hands to be clean for a year to come."

SPIRITUAL SIDE OF BURNS.

BY C. W. NIBLEY.

Why is the poet, Robert Burns, so universally honored? Here is a man dead more than a hundred years, and yet on each recurring 25th of January, throughout the English-speaking world, there are gathered together men and women who celebrate the day of his birth and who delight to do him honor. Surely he must be a remarkable man who has so long kept love in the hearts of the children of men. There is a secret here, if we might only find it. So many phases of his life, too, against him—his dissipation, his wrong associations! He is not loved and honored for these failings, but in spite of them. At this point of the world's history, the object all the world seems most to honor is wealth. The man who is the possessor of many dollars—and we do not much care how he got the dollars—is the man to whom the world now takes off its hat. I suppose in Burns' time, too, there was a similar feeling.

The richest man in Edinburgh—how much above Burns was he? Doubtless he could scarcely afford to notice Burns. And yet now we ask, who was the richest man in Edinburgh? Who among the wealthy, was the wealthiest? Alas! we do not know; they are all long ago decently forgotten, as they should be. The temporal is ever the thing that perishes; it is the spiritual only that giveth life and lives. Even in the great field of politics, we can not remember who was Premier in Burns' time; or whether it was "Willie Pitt or Charley Fox," or both.

Burns had a deep spiritual nature, and it is to that more than to all else to which I attribute the lasting quality of his work. He was not a mocker and scoffer, as he is often thought to have been,

but he had no patience with the cant and hypocrisy of his day. Neither could he accept the narrow creeds of the churches. Especially hateful to him was that Calvinistic idea of predestination which destroyed the free agency of man. Hear how he satirized that doctrine in *Holy Willie's Prayer*:

O Thou, wha in the heavens dost dwell,
 Wha, as it pleases best thyself,
 Sends ane to heaven, and ten to hell,
 A' for thy glory,
 And no for ony gude or ill
 They've done afore thee'.

On the other hand, we have in his *Cotter's Saturday Night* such a portrayal of the true spirit of religion as has been seldom given to this world. After he had written his *Holy Willie's Prayer* he was persecuted by the local clergy, some of whom Burns considered were themselves guilty of evil. He justifies his course in a letter to a friend, in these lines:

I own 'twas rash, an' rather hardy,
 That I, a simple, kintra bardie,
 Should meddle wi' a pack sae sturdy,
 Wha, if they ken me,
 Can easy, wi' a single wordie,
 Lowse h-ll upon me.

But I gae mad at their grimaces,
 Their sighan, cantan, grace-prood faces,
 Their three mile prayers, an' hauf-mile graces,
 Their raxan conscience,
 Whase greed, revenge, an' pride disgraces
 Waur nor their nonsense.

But lest he should be considered as ridiculing religion itself, he adds these lines which show forth the true spirit of the man:

All hail, Religion! maid divine!
 Pardon a muse sae mean as mine,
 Who in her rough imperfect line
 Thus daurs to name thee;
 To stigmatize false friends of thine
 Can ne'er defame thee.

Then we have such glimpses of love, tenderness, pathos, pity
for the little hopping bird, when the cold winter storm is raging:

Ilk hopping bird, wee, helpless thing,
That, in the merry months o' spring,
Delighted me to hear thee sing,
What comes o' thee?
Whare wilt thou cow'r thy chittering wing,
An' close thy e'e?

The spirit of forgiveness, too, is not wanting; listen to this:

Then gently scan your brother man,
Still gentler sister woman:
Tho' they may gang a kennin wrang,
To step aside is human:
One point must still be greatly dark,
The moving *why* they do it:
And just as lamely can ye mark,
How far perhaps they rue it.

Who made the heart, 'tis *He* alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring, its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's *done* we partly may compute,
But know not what's *resisted*.

Burns has an eye to see through all sham and show. In an age when the nobility of Scotland were all but worshiped by the poorer classes, Burns refuses such homage unless the titled one is worthy thereof:

Ye see yon Birkie ca'd a lord
Wha struts and stares and 'a that,
Tho' thousands worship at his word
He's but a coof for a' that.

I am told that in one of the text-books on moral philosophy, in use in the public schools of some of the states, the following

lines of our poet on "moral duty" are printed in one of the lessons:

The great *Creator* to revere,
Must sure become the *creature*,
But still the preaching cant forbear,
And ev'n the rigid feature:
Yet ne'er with wits profane to range,
Be complaisance extended;
An Atheist's laugh's a poor exchange
For Deity offended!

When ranting round in pleasure's ring,
Religion may be blinded;
Or if she gie a *random sting*,
It may be little minded;
But when on life we're tempest-driv'n,
A conscience but a canker—
A correspondence fixed wi' Heav'n,
Is sure a noble *anchor*!

In the inequalities of Fortune's favors, his great, just soul, with true spiritual insight, gives forth its lamentation in this wise:

See yonder poor, o'erlabor'd wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly *fellow-worm*
The poor petition spurn,
Unmindful, tho' a weeping wife
And helpless offspring mourn.

My comments must be exceedingly brief, to bring out in one short article so many selections to show that it is because of their deep spiritual nature that his verses are so loved and his name so honored.

The Scriptures prophesy of a time when the enmity that exists between man and beast shall be taken away—when peace shall reign, and the Spirit of God shall be in every heart. Even the beasts shall not harm nor destroy. The lion and the lamb shall lie down together.

This beautiful spiritual thought occurs to Burns as his plough-

share turns up the nest of the little field-mouse, and when the mouse, panic-stricken, runs in terror away. To man was given dominion, it is true, but why this abuse of power?

Listen to these lines on that subject:

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion,
Which makes thee startle
At me, thy poor earth-born companion,
An' *fellow-mortal*!

Again, what better or truer gospel could be preached than this:

To make a happy fire-side clime
To weans and wife,
That's the true pathos and sublime
Of human life.

Thoughts of what we understand to be the united order, or brotherhood of man, occur to him, too, as witness the following:

Lord help me thro' this warld o' care!
I'm weary sick o't late and air!
Not but I hae a richer share
Than mony ithers;
But why should ae man better fare,
And a' men brithers?

Why indeed should one man fare so much better than another, if all are equally good, willing and obedient unto the extent of the ability that God has endowed us with? And yet he cannot be made to believe that such unjust conditions will always continue. Nay, on the contrary, he knows they cannot last forever, and with true poetic insight, almost with the voice of a prophet and seer, he breaks forth into prophetic song:

Then let us pray, that come it may,
For come it will for 'a that,
* * * * *
When man to man the world o'er,
Shall brothers be and a' that.

Surely the millennium were here, if man to man the world over would brothers be, and all which that implies.

This, then, can be accepted as certain, that any book will last in proportion to its true spiritual worth. Byron rhymes most beatifully—is a cultured poet, but how many read Byron now? Alas! he is of the earth earthy, too much of the world, the flesh and the devil. There is nothing or next to nothing, of the spiritual in Byron.

Carlyle's *Sartor Resartus* and his *Oliver Cromwell* will be read with great and increasing interest for many years yet, but his *Frederick the Great*, although its author bestowed great pains upon it, will sooner lose its interest. The reason is that Cromwell fought for his Puritan religion, and *Sartor* is full of beautiful spiritual thought, while *Frederick* fought for dominion and glory.

Notwithstanding the spiritual side of Burns, we must however sorrowfully confess that he made of life a failure.

The chief reason therefor is not hard to find. His aim, his purpose in life, was not single. It is written, "no man can serve God and mammon." Burns unfortunately vacillated in his course. He knew his duty but could not resist temptation.

The wedge, if it has one edge, will split the log, if you keep hammering. But if it is turned part one way and part the other, you may hammer it to little purpose except to batter and destroy it. "If thine eye be single, thy whole body will be filled with light."

Burns failed as many of us may fail, in trying to serve two masters. It can never successfully be done.

But for the beautiful songs he gave us, for his fund of mirth and humor, and, above all, for the spiritual truths that he taught us, we will revere his memory, and for many ages yet to come, there will be celebrations of his birthday when many other more blameless poets are decently forgotten,

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

CHILDREN RESTORED TO HEALTH.

BY GEO. H. ISLAUB, AUSTRALIAN MISSIONARY.

We have had a remarkable evidence of God's power being manifested through his authorized servants in this dispensation. It is not the first by any means, since I have been on my mission, but this particular case has its peculiar features, so I will relate it.

There is a family here in Brisbane, Australia, by the name of Lind. They joined The Church some three or four years ago, but for the past two years they have not associated with the Saints, in fact the husband had requested that his name be taken from the books. The matter was brought to my attention, and I concluded to take up a labor with them, so I called on them one day. Brother Lind, (I will call him brother), was out, and his wife received me very coldly. I visited with her for sometime, and after some persuasion secured her consent to call on them some evening when he was at home. I did so, and had a long night with them, leaving somewhat encouraged. During our conversation Brother Lind boasted that since he had left the Church, he had prospered more than when he was in full fellowship with the Saints. I warned him against boasting, saying that God had his own way of humiliating his children.

A few days after this, his second youngest son took suddenly

ill. The doctor was called in, and did all he could for the child, but finally informed the parents that he could not hold out any hope for its recovery. The night previous, the mother dreamed she had sent for the elders, and, as a result, the child improved. The following morning, the child feebly asked for "Brother Islaub to come." Nothing had been said to him of the elders, and he had only seen me on two occasions. The dream and the child's request impressed the mother, and about noon she sent for me to come over. My companion and myself immediately answered the call. It was about one mile from our quarters. Upon our arrival we found a very sick child. The mother, almost overcome with grief, requested us to administer unto him provided we thought it would avail anything. I asked her if she had faith; she said she had. Then I told her that if she had faith that through the administrations of the elders he would be healed, it would be so. We officiated in the sacred ordinance, and three days following the child was up and dressed.

Then followed the sickness of the youngest son. He too was suddenly taken ill. He had not been blessed and named, so we delayed until the following day that the consent of the father might be obtained in having him blessed by the elders. We called the following day and performed this ordinance, and also administered to him. The next day we also called and found that the child had become much worse. For some reason, we were not asked to administer to it on this occasion, though we remained two hours, and even suggested that the ordinance be performed, for we felt the influence of evil prevailing around the child. However, we departed feeling that the mother had soon forgotten the testimony of God's power in the restoration of her other son.

Next day, about noon, we were summoned to the house with the request to hasten. Upon arrival we found the child in the throes of death. The doctor had been there, and had told the mother he had no hopes for his recovery. The poor mother was distracted, and well she might be, for death had surely laid his cruel hand upon her child. I became filled with an influence that I could not resist, and said: "I will not give up that child." I told the mother to take the child in her arms, to summon all the courage and faith she could, and, if it was God's will, the child would

be restored. We proceeded to attend to the ordinance of administration. My companion applied the oil, but could hardly speak the words necessary in doing so. I was mouth in the administration. We had no more than placed our hands on the head of the child, and I had pronounced the words, "in the name of Jesus Christ and by authority of the Holy Priesthood, we command the power of death that is upon this child to be stayed," than I felt that I had been seized by an evil power. Great beads of perspiration stood out all over me, and I felt as though I would be overpowered. With a tremendous effort I resisted it, keeping my hands on the child's head and pronouncing the rebuke, and sealing God's blessings upon the almost lifeless child. I then staggered to a chair and called for a drink of water; after which, I went out into the air and soon revived, though all that day and night I felt tired and languid as a result of an experience I shall never forget. The experience of my companion was almost identical.

That night the parents sent word that the child was doing nicely, and that it was in sweet sleep, so we did not call on them till the following day. When we called the next day, we found the child with a pleasant smile to greet us. The cold death-look had left its face, and was replaced by the pink tint of health. The parents were very profuse in their thanks and praise to the elders for the restoration of their children. We reminded them that to God should be given all the glory, that they must give him thanks and praise as we were only humble instruments in his hands, and, as we gave him praise, so must they give him the honor. I am in hopes that this evidence of God's power being in the Church will awaken an interest in these people, and I have no doubt that it will.

These are the sweet periods of a missionary's life; to partake of the sweetness of the Divine Spirit, is worth more than the riches of worlds to a humble elder. Of course, during my experience in the Church I have seen many very remarkable demonstrations of God's power, and this experience is only an additional testimony that the gifts of the Spirit are in the Church; but it is pleasing to learn that our lives are so far approved of our Divine Parent, that he manifests himself through his servants.

I desire that this experience shall impress itself upon my children, that they may grow in that faith for which their father gave

up father, mother, brothers and sisters to embrace, and again left wife and children and the comforts and pleasures of a happy home to carry to a world fettered with the bonds of sin and wallowing in the mire of superstition and unbelief.

HIS INSPIRATION.

A writer in *Success*, who visited Sir Thomas Lipton on the *Erin*, gives the following on the early struggles of the baronet, when he did not own a floating palace or a cup challenger:

"I remember, as if it were yesterday," said Sir Thomas, "how utterly hopeless my financial condition seemed to be when I was a boy of fifteen in New York. I had run away from home to see the world. My experiences were anything but pleasant, without work as I was, a stranger in a great city. I got used to living on a few cents a day, but when it came to such a pinch that I couldn't buy a five-cent stamp to carry a letter to the old folks in Glasgow, I very nearly gave up. I really think that decided me to go back. It accentuated my homesickness. I thought of the prodigal son. I borrowed five cents for that letter, and resolved to get back as soon as a chance offered. I can tell you I was glad when I once more set foot on the other side. I had refrained from telling my people how hard up I had been. This was largely a matter of pride with me, but another consideration was their feelings. I would do anything rather than distress them. So I stepped up, on my arrival, as jauntily as you ever saw a lad, and when a proposition was made to me by my father, soon after my home-coming, to set me up in a small grocery, I jumped at the chance."

"Was that the beginning of your fortune?"

"Yes. I made money from the start. I put in practice what I had seen abroad—such as displaying goods attractively in windows, keeping the place as neat as a pin, and waiting personally on my customers. Every dollar that I earned I saved—not that I really loved money myself. That was not my inspiration,—it was my father and mother."

RELIGION ON SAMOA.

BY W. O. LEE, SAMOAN MISSIONARY.

So far as outward appearances are concerned, the Samoans are a very devout and a strictly religious people. One cannot help realizing this on first acquaintance with them because of their familiarity with the scriptures, and their greeting to strangers, which is always mingled with thanks to the Lord for the preservation of their own and their visitor's lives. Every night, as darkness comes, each house in the village is lighted by a lamp, or a fire made with cocoanut shells, and the family devotional evercises begin, sometimes by reading an extract from the Bible, and always by singing a hymn followed by prayer. We believe that the London Missionary Society are entitled to the credit of introducing this pleasing custom which we found universal among the natives. There is but one objectionable feature in connection with it, and that is the publicity of each family's devotion, on account of the houses being open all around. Where so close together, the praying in one house is marred by the singing in the next. However, the Samoans have become so accustomed to this confusion that it does not seem to affect them. In fact, like most colored races, they dearly love this outward show of what may, or may not, be an inward grace.

One of the most remarkable things to a foreigner who has been taught to look upon the natives as ignorant, and classed with the heathens, is their perfect familiarity with the contents of the Bible. Most of the present generation learned their A B C's, or as the Samoans would say *ole a ma le e ma le i*, out of that good book. It was also their first, second, third and fourth reader, and, therefore, no wonder they are so familiar with the letter, if not the spirit, of the scriptures.

The rapidity with which the natives can turn to any chapter, or verse, of any book in the Bible, is a surprise to all strangers not familiar with the custom among the Protestant Sunday schools, of devoting a portion of the exercises of each week to seeing which member of the higher class can turn quickest to any chapter and verse given out by the teacher. We doubt if another people can be found who are more careful than the native Samoans in observing the Sabbath day as a day of peace, and rest from temporal labors, and a day given up to the worship of God. It is true that they have not all come to a unity of the faith in Christ, but, in all our travels among them, we found but one skeptic, as an exception to the rule of general belief in the Bible, and the worship of God according to the rules and regulations of the three distinct bodies of religious worshippers known as the Protestants, the Catholics and the Latter-day Saints.

THE PROTESTANT CHURCHES.

The Protestants were the first to commence proselyting on Samoa. About the year 1830 or 1833, native missionaries from Tahiti came to Samoa representing the London Missionary Society, and ever since they have been nicknamed the "Tahitian" Church, and among the natives are so called to this day. These, with a few Wesleyans from Tonga, comprise the Protestant churches. There seems to be an understanding between these two sects to the effect that the former shall enjoy all the privileges on Samoa, while the latter is allowed the same on Tonga, for purely economic reasons.

The London Missionary Society, through its missionaries during the last seventy years, has succeeded in reducing the native dialect into a written language. They have translated and printed what is generally considered a very good translation of the Bible, together with a treatise thereon, not so good, and quite a number of works on educational subjects.

The Tahites, or Protestants, are by far more numerous than all other sects on the islands at the present time, and they have what is probably one of their strongest organizations on Samoa. In almost every village there is a native Protestant teacher who is at once the spiritual teacher and the day school teacher of the village. Boys that are apt to learn are adopted by him, and

receive special care and training, and if they still continue bright and quick in their studies, at sixteen years of age, they are sent to Molua, the Protestant training school for native missionaries on Upolu. Here they take a four years' course in theology, and the common branches of education, under white teachers, and at the expiration of that time, are considered ready to fill any vacancy as village pastors, or as missionaries to any other group of islands. In this way the Protestants get the cream of the brainy ones for their work, and the schooling makes them more intelligent than their fellows. There is also the respect shown the religious office, and a small salary attached that make it a very desirable position for the ordinary native. It is understood that in time of war these village pastors are free from military duty, and the natives have been taught to give a tithe of their food to the village teacher, and to those dependent upon him, so that, to a great extent, he is also free from the manual labor necessary to gain a livelihood. The Protestant work is looked after by some eight or ten missionaries who are salaried, and well taken care of, by the London Missionary Society, and they live in ease, dress well, and are accompanied by servants wherever they go.

THE CATHOLIC CHURCH.

Next to the Protestants, numerically, are the Catholics, represented by the Jesuit fathers from France. The very appearance of these men with their black beards, black gowns, and care-worn faces on which there is no trace of a smile, repels one from their presence. They commenced their work some years after the country had become Protestant. It is said that their entrance into the religious life of the natives was opposed most vigorously by the dominant church, which opposition has continued ever since. This feeling of enmity between Protestant and Catholic, has had much to do with the recent internecine wars on the islands over the kingship question, (Maliatoa being a protestant, and Mataafa a Catholic,) since each sect was fearful of its rights, privileges, and property if the other should have a representative on the throne.

The Catholics have a number of fine concrete churches, which, with their stained glass windows and interior decorations, far sur-

pass any others on the islands. On account of the natives being fond of bright colors, pomp, show and ceremony, we often wondered why it was that the Catholics did not make greater headway and more converts. However, as is usual with this sect, their converts are converted in very deed to Catholicism, and they pride themselves very much upon the fact that there are many more Catholics than members of any other Christian sect on the earth at the present time. To the native mind, that is one great proof of truth and right, and they take great pleasure in asking one the question, for personal gratification: "Which sect has the greatest number?"

While the Catholics are more exclusive than the Protestants, yet we have often been most hospitably treated by them, and we have many converts who were previously members of the Catholic church.

THE LATTER-DAY SAINTS.—THEIR HISTORY IN SAMOA.

Last, but not least, except in numbers, among the religious bodies on the islands, are the Latter-day Saints. There is quite a romance attached to the begining of our work on the islands; briefly it is as follows:

In the year 1857, when Johnston's army came to Utah, the Elders on missions in foreign lands were called home. We believe this request was generally obeyed, but there was one Elder, Walter Gibson by name, on the Sandwich Islands who chose to ignore the request of President Young, in this matter, remaining on the islands. Seemingly he took it for granted, as did many of the enemies of the Saints, that their extermination was sure. On the islands and among the natives, this ambitious schemer saw opportunities for wealth, fame and personal aggrandizement enough to satisfy the most ambitious of men. He succeeded to a most remarkable extent. He became very wealthy and rose in political power until he became the king's prime minister. It seemed, for a long time, as though the Lord had forgotten this man who had thus usurped the authority of the prophet of God in establishing on Hawaii a church of his own after the pattern of The Church, except that he sold the offices of the Priesthood at varying prices ac-

cording to the importance of the office. Then he robbed the over-confident native Saints by inducing them to buy an island, as a gathering place, which was deeded to himself, thus furnishing him with the necessary wealth and prestige to begin his political career.

Some day when the history of Walter Gibson shall be written, it will furnish another most forcible proof of the folly in any man deserting the work of the Lord for the things of this world, and vainly imagining within his heart that he can make a counterfeit of the genuine church. He was cast out of The Church, and, in the end, was banished by his political opponents from the islands, and died an exile from what had almost been his own kingdom, in the streets and gutters of San Francisco, without home, without friends, and almost forgotten.

During this man's power he sent two native elders, Kimo Belio, and S. Manoa, to open a mission on the Samoan Islands. While these native elders were not properly sent by this usurper, yet they had previously been ordained to the priesthood, and labored with zeal and considerable success. The last mentioned, however, transgressed, leaving the former to prosecute the work alone. Much credit and honor is due to Elder Kimo Belio, for the good work he did on Samoa. Unaided and alone, after his companion sinned, he succeeded in establishing a strong branch of The Church on the island of Tutuila. Had he lived to continue his labors, who can tell what we would have found when we went there twenty-five years later to assist in reopening the mission, in the place of the scattered sheep, who, for the greater part, had wandered back into their former folds! But Lamafa, Ifopo, and many others, together with the long since repentant Manoa, held themselves aloof from all other sects, still hoping, praying and sending occasional letters to The Church on Hawaii beseeching in most earnest pleadings that a white shepherd might be sent to gather them together again, and lead them in the true way.

It was the reading of these letters, at the Sandwich Islands mission, by Elder Joseph H. Dean, that created in his heart a desire to reopen the work on Samoa. In 1888, he was set apart for that purpose, together with his wife Florence, and they landed on the little island of Aumm. This island is separated from the larger island of Tutuila by a channel about a mile wide. Both of these

islands, if the proposed division takes place, will be given to the United States. It was here that they found a nucleus of The Church in a few of the remnants of Belio's flock, who received them with tears of joy and child-like rapture. Four months later, when our party arrived to assist President Dean in his labors, we found him with a nice little branch of the Saints on Aumm. He had become quite proficient in the language because of the similarity between the Hawaiian and the Samoan dialects. Neither language nor space will allow us to describe, in this article, the peculiar feelings of our hearts, and the strange sights that we beheld with our eyes as our boat rode over the breakers, and the anchor was dropped in the surf, in front of the only village on the little island of Aumm, our first home on Samoa. All the village turned out that day and we received a royal welcome. Big, brown-skinned, natives waded out to our boat, and, locking their hands behind their backs, invited us to kneel on their hands, put our arms around their necks, and ride ashore. We men folks gladly availed ourselves of this opportunity, but Sister L., demurred, until the thoughts of two long weeks on the ocean, with that dreadful longing to reach land once more, was too much for her, when she too took her first man-back ride from boat to shore. Then came that wonderful, joyous greeting with the natives. From a Mr. McFarland, a quarter-cast, on the same vessel returning to the islands, we had learned the native greeting, but the way we saluted the native women with a long drawn-out *ta-lo-fa-ta-ma-i-ta-i* was undoubtedly, as Brother Dean said afterward, one of the most laughable things that he had ever heard.

With Brother Dean as our teacher and critic, and the natives to practice on, with the aid of the native Bible and dictionary, we began our daily exercise in the native language. For physical exercise, we went out each day into the forest and cut sticks and logs for our first meeting house. After its completion, President Dean took the other brethren, crossed over the channel to the island of Tutuila, and they made a complete circuit of that island, holding meetings, in nearly every village, being well received by the majority of the natives, and baptizing some before they returned.

During the absence of the brethren on Tutuila, we felt the weight of a responsibility entirely different from anything else in

our experience. When Sunday came, we took charge of the meetings, and strange are the stories that our companions are wont to tell of how we made up in gestures what we lacked in words, in the earnestness to deliver the first message to the natives without an interpreter. It was during this time that Mr. Clark, the senior member of the London Missionary Society, hearing of our work on Aumm, came from Apia to investigate the new religion on the islands.

One day we received a call from him, and, naturally, our conversation drifted onto religious matters. Before going, he asked the question, "Do you expect to establish your Church here?"

To which we replied, "Most certainly; we have come five-thousand miles for that purpose."

"Then," he said, "I have come ten-thousand miles to stop you."

He had recently returned from his vacation in England. We met Mr. Clark many times after this, and each time we had more converts, more branches, of The Church; and, lastly, our headquarters was established on the island of Upolu, within three miles of his own. It was also during these first two months that we heard of an agent of the Tamasese government being sent to arrest us, but before he reached Aumm, his government had fallen, and the Germans were compelled to bring back and re-establish Malieatoa as king of Samoa.

Within six months we had a number of converts on Tutuila, and we moved headquarters to Vatia on that island. While at this place, Elder Brigham Smoot, of Provo, was nearly drowned while bathing in the bay, on the day after his arrival. Through the blessings of the Lord, and our efforts, he was brought back to life again. Here it was that we witnessed the destructive hurricane of March, 1889. Elders Dean, Wood and Beesley were on a trip to the island of Upolu arriving at Apia in our little boat, the "Faaliga," on the day before the hurricane. We were, therefore, eye witnesses of the effects of that terrible typhoon on the lives of the sailors, and on the vessels of the United States and German navies. The brethren had been led to make this trip to Upolu through receiving a letter from Ifopo, one of Belio's converts, who had been anxiously waiting with the other scattered Saints for the day when white missionaries would be sent to them. The joy of Ifopo on meeting

the brethren, was unbounded. From that time until his death, this devoted native gave his time, home, and all his energies to assist us in the work of the Lord. Among a people that are generally considered as unstable as water, this man, with many others, remained true and faithful to the end, passing through trials that would have tested the faith and endurance of many more favored Latter-day Saints. He and his associates were often driven from their native villages and made outcasts for the work's sake.

After the arrival of Elders Solomon, Smoot, Booth and Bennet, we were scattered. President Dean took the first two with Elder Wood and his family to Upolu, where they bought a piece of land, at Fagalii and built a rustic mission house which still remains, with additions, as our headquarters on the Samoan mission.

From there Elder Wood went to the largest island of the group, Savaii, and was very successful in establishing The Church there. We remained with Elders Beesley, Bennett and Booth on Tutuila and Aumm. From this time the work spread rapidly all over the islands, until, when we gathered at mission headquarters for October conference, 1891, we numbered twenty-one Elders, one sister and two children, with hundreds of native converts, and branches of The Church on all of the islands except Manua. The authorities refused to let us proselyte there because of an agreement between the chiefs and Protestants that no other sect should be allowed on the two islands in that group.

Meantime, President Dean and family had returned to Zion, leaving ourselves to continue the work. Elders Smoot and Butler were laboring under difficulties to establish the work on the Friendly Islands, (Tonga,) five hundred miles south of Samoa, and Elders Damron and Seegmiller were preparing for their journey to reopen the Society Islands (Tahiti) mission, whence Elder James Brown and others were banished, in the early fifties, leaving large branches of native Saints that were afterwards visited and taken by the Josephites.

Thus the work grew in numbers and spread over the islands regardless of all efforts to stop it. To the credit of the Catholics, let it be said that they left us alone. But the Protestants, in their native newspapers, republished all the old lies, and many new ones

that we had never heard of before, concerning the prophet Joseph Smith and the Latter-day Saints.

Our Elders had many interesting fireside discussions with the Protestant native teachers, who, seemingly, were taught that when they left their training school, they were equal to any white missionary. They often came to us with all the assurance in the world expecting to prove it. The writer had the pleasure and satisfaction of accompanying President Dean on the first trip made by our Elders around the island of Upolu. At one village where we stayed over night, in the house of the village chief who was also head chief of the district, we were visited at night by some twenty Protestant native teachers who had been moving a white missionary and his family from one station to another. Hearing of the advent of *Ofaijean Mamona* (Mormon missionaries) in their district, they desired to interview them and confound them in argument. That this was their object, we soon discovered, as they began to ply questions from all sides of the house which was now filled with the teachers and villagers banked upon the outside, curious to hear the discussion. President Dean, who, through many years of experience on Hawaii, had become familiar with the native character, requested the teachers to choose one of their number as spokesman, and then questions would be asked back and forth, without confusion. This rule was adopted, and their spokesman asked his first question which was answered by Brother Dean.

To illustrate his replies he placed some pebbles in a row on the mat in front of him and stated that we could easily understand how the native teachers had received their authority from the white missionaries, and they from the Society in London, and they back to Martin Luther, but there the chain of succession, like the row of pebbels, ceased.

"Now," said he, "where did Martin Luther get his authority to organize the Church of Christ on the earth?"

After consulting with his companions, their spokesman answered, "From the Bible," which was objected to, and passages were quoted proving for what purpose all scripture is given to man.

Then he said, "He received his authority from the Holy Ghost." Objected to again, and proofs quoted from the scriptures showing the various offices of the Holy Ghost. Then he ventured

the assertion last of all, that Luther, feeling the weight of his own sins, prayed earnestly to the Lord until he felt in his heart that he was forgiven, and, therefore, his authority was assured. This last weak reply was objected to by Elder Dean, and as he began to prove from the Bible that divine authority does not come to man in that way, the native teachers became excited, and tried, by asking all sorts of questions, to turn the tide in their favor, but in vain. Then the chief reproved them for not abiding by the rules; at which their spokesman turned on him with abusive language, and was in turn ordered out of the house, with the declaration by our host that, "today I was a Taluti-Protestant, but now I am a 'Mormon.'" After the natives began quarreling among themselves, we retired, and let them settle their contention. The end of the matter was that the teachers, after inducing their spokesman to apologize to the chief, and vainly trying to persuade him to reconsider his threat to join us, they went away and sent three elders, or retired teachers, men of great influence, to labor most of that night and part of the next day to calm the anger of their much-coveted member.

While we did not baptize our friend, yet the incident did us a great amount of good. The news of the affair preceded us around the island, and we found the natives anxiously waiting to see us and to hear all about the controversy with the teachers.

The Protestants have done their work so thoroughly on Samoa that we often felt to say, "What a pity that they lacked divine authority, and divine wisdom in the doing of these things, so that their work would not have to be done over again?" All this, because men choose to take upon themselves the authority to preach in the name of Jesus and interpret the Holy Scriptures, forgetting that "no man taketh this honor unto himself, but he that is called of God as was Aaron."

As to the future of the Samoans and the permanency of our work among them, we cannot hope for the best results, until they are separated from their native customs. Many of these are in opposition to gospel teachings, but so strong are they that it seems almost impossible to wean the natives away from their tattooing, eating things strangled, and blood, their marriage customs, etc.

Just what effect the division of the Islands among England, Germany and the United States will have upon the religious phase of the Samoan question, we cannot determine now, but no doubt it will be interesting to see these various forms of modern governments exercised so close together, and coming so closely in contact with each other every day.

It would be cruel to bring the Samoans to our cold climate where they would have to work eight or ten hours a day, instead of a few hours now and then, for a living, as they do on Samoa. Our ceaseless work would crush their spirits, and create dissatisfaction. Some day, a more natural gathering place for them might be found in Central or South America, when our missionaries go into those countries where the climate will be similar to their island home, and where they can be reunited with their American brethren, the Lamanites, and Ephraim will teach them until they once more become a white and a delightful people.

LOVING WORDS.

"Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

"When the cares of life are many,
And its burdens heavy grow,
Think on weak ones close beside you,—
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And, beneath their cheering sunshine,
Hearts will blossom like a flower."

SELECTED.

WALKS AND TALKS WITH UNBELIEVERS.

BY J. H. WARD.

I.

You need not throw down this article carelessly. It will do you no harm. It assumes no dictation. It is simply the honest, home-like talk of a walker on life's road, to be read by the young who need friends—by the middle-aged who have none too many—by all who wish to know and appreciate the truth, but who in the bustle of life have not taken time to gather the pearls scattered along life's wayside. You say you do not understand it. Who of us does? There is something so much beyond, as yet unrevealed to human minds, that one has scarcely time to stop and think about it.

Yes, my young friend, we are walking along. The road turns now to the right and then to the left. It is not altogether smooth, yet we can pick our way along, if we heed where we set our feet. There are thorns, thick-set, along the road—their points stand ready to lacerate all who would force their way through, without regard to paths. And there are others on this same road; some are old, some are middle-aged, and some are young with you. There are flowers and beauties along the roadside, but few of us see them. There are hidden beauties which must be sought out—there are countless bowers behind the thorns—there are mossy banks at the foot of many of these old oaks, where friends can sit and be happy. We run from the cradle to the grave, reaching for some hand in the distance—striving to gain a place on some vehicle far ahead, swiftly flying still farther from us. Few of our

earthly hopes are ever realized. How the dreams of our youth recede! The song of love dies out, and there sweep over the soul storms of passion, dark shadows driven by fierce blasts.

It is then that the unbelief, of which we seemed so proud, shows itself in all its terrible hideousness. Why, I observe, my friend, that the unbelief, of which you boasted the other day, seems now, in the hour of perplexity, to afford you no consolation. What is this that you are reading in the hope of relief from the sorrows that oppress you?

"The Vision of Mirza, as written by Joseph Addison."

I am glad you find comfort in this kind of reading. For though it may be only the dream of the poet, it shows conclusively that your mind needs that consolation which religion alone can give. It also shows that the author had views on human origin and destiny that so-called Christians seem to have ignored or forgotten. Strange it is that unbelievers, who reject God's word, will accept the same truths when presented under the form of a vision or a dream!

But let us read: "I had often been told that the rock before me was the haunt of a genius; and that several had been entertained with that music, who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach to the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, 'Mirza,' said he, 'I have heard thee in thy soliloquies: follow me.'

"He then led me to the highest pinnacle of the rock, and placing me on the top of it: 'Cast thy eyes eastward,' said he, 'and tell me what thou seest.' 'I see', said I, 'a huge valley and a prodigious tide of water rolling through it.' 'The valley that thou

seest,' said he, 'is the Vale of Misery, and the tide of water that thou seest is part of the great tide of Eternity.' 'What is the reason,' said I, 'that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?' 'What thou seest,' said he, 'is that portion of eternity which is called Time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now,' said he, 'this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it.' 'I see a bridge,' said I, 'standing in the midst of the tide.' 'The bridge thou seest is human life; consider it attentively.'

"Upon a more leisurely survey of it, I found that it consisted of three score and ten entire arches with several broken arches which, added to those that were entire made up the number about an hundred. 'But tell me further,' said he, 'what thou discoverest on it.' 'I see multitudes of people passing over it,' said I, 'and a black cloud hanging on each end of it.' As I looked more attentively I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide and immediately disappeared.

"I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy; to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves; some were looking up towards the heavens, some were in a thoughtful posture, and some who were in the midst of a speculation, stumbled and fell out of sight; multitudes were busy in the pursuit of bubbles that glittered in their eyes and danced before them, but often when they thought themselves within the reach of them, their footing failed and down they sank. The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. 'Cast thine eyes on that thick mist into which the tide bears the several generations of mortality that fell into it.' I directed my sight as I was ordered, and I saw the valley opening at the farther end, and spreading into an immense ocean, planted with innumerable islands

that were covered with fruits and flowers, and interwoven with a thousand little shining seas that run among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the side of fountains, or resting on beds of flowers, and could hear a confused harmony of singing birds, falling water, human voices and musical instruments. Gladness grew in me at the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them except through the gates of death that I saw opening every moment upon the bridge."

Well, we have read enough; the above gives hints at pre-existence; man's present state and his glorious destiny. It seems to me, my friend, that you are not so much of an unbeliever as you profess to be. Perhaps we will talk again.

WE ARE NOT HERE TO SIGH.

"We are not here to sigh and moan
And make our kindred sad:—
We're here to do the best we can
Toward making others glad.
Cheer up, cheer up, and do not fret,
If things don't come your way;
Be glad that some one else has luck,—
You'll have your turn some day.
But until then just try to be
As cheerful as you can,
For gloomy ways and gloomy speech
Are man's worst gifts to man!"

WORK, AND KEEP YOUR PROMISES.

BY HEBER J. GRANT OF THE QUORUM OF TWELVE APOSTLES.

I desire to impress upon the minds of the young men the fact that there is no telling when or where benefits may accrue to them or their associates, or at some future time even to their posterity, provided they faithfully do their best in the daily battle of life. I will give some personal experiences to verify this.

In 1890-91, earnest efforts were being made to establish the beet-sugar industry in our territory. Because of the financial panic of 1891, many who had subscribed for stock were unable to pay their subscriptions, and I was sent east to secure the funds needed to establish the industry. Having failed in New York and Hartford to obtain all of the money required, I was subsequently sent to San Francisco where one hundred thousand dollars was secured from Mr. Henry Wadsworth, cashier of Wells, Fargo & Co's bank in that city. I am confident that my having been faithful when a boy in his employ, at the time he was agent of Wells Fargo & Co., in Salt Lake City, had some influence in causing him to loan to my associates such a large sum, at a time when there was a great demand for money.

One of the parties who signed bonds with me when I engaged in the insurance business, was Brother Horace S. Eldredge, and as each bond required two signatures, he suggested that I ask Captain William H. Hooper to sign with him. I explained that I knew the Captain only slightly, and feared he would not care to become one of my sureties. Brother Eldredge thought otherwise, so I solicited the Captain's signature, but he promptly declined. I walked direct to my office and had been there but one or two minutes when a

messenger from the Deseret National Bank, where I had just left the Captain, called and said that Mr. Hooper desired to see me. My answer was that I had just seen the Captain and our conversation had been of such a character that I had no particular desire for another interview. The messenger insisted that he had seen the Captain since I had, and I finally concluded, therefore, to call again. On reaching the bank, the Captain said: "Young man, give me those bonds." He signed them, and then said, "When you were here a few moments ago, I did not know you. I have met you on the street now and then for a number of years, and have spoken to you, but really did not know you. After you went out, I asked who you were, and learning that you were a son of Jedediah M. Grant, at once sent for you. It gives me pleasure to sign your bonds. I would almost be willing to sign a bond for a son of Brother Jedediah if I knew I would have to pay it. In this case, however, I have no fears of having that to do." He related a number of incidents about my father, which showed the Captain's love for, and confidence in, him. What the Captain told me, filled my heart with gratitude to God for having given to me such a father, and Captain Hooper's remarks have never been forgotten. They impressed me with a strong desire to so live and labor that my children would be benefited, even after I have passed away from this life, by the record which I shall have made. The action of Captain Hooper profoundly impressed me with the benefits derived from having a good father. Although my father died when I was a babe nine days old, twenty years after his death I was reaping the benefits of his honesty and faithful labors. The incident referred to above happened twenty-three years ago. Many, many blessings have since come to me because of the honesty and integrity of my father.

While working in the same building with A. W. White & Co. and also Wells Fargo & Co. (although I was not employed with bank work, except the collecting in the latter bank,) I learned quite well, by assisting the book-keepers and tellers, the banking business, which knowledge qualified me to accept a situation as acting cashier of Zion's Savings Bank and Trust Company, during the absence of my predecessor on a mission to Europe. Had I not been willing to sacrifice a portion of my unoccupied time while in White's and

Wells Fargo's banks, I would not have been qualified to accept the position in Zion's Savings Bank.

I maintain that it is the absolute duty of each and every member of the Church of Jesus Christ of Latter-day Saints to so order his life that his example will be worthy of the imitation of all men, thus bringing credit and blessings to himself and his posterity and also making friends for the work of the Lord, which should be the loftiest ambition of every Latter-day Saint.

In line with the lesson taught in "Never Despair," quoted in my last article, I desire to impress upon the minds of the young men that because they have not succeeded in the past, or have failed to live proper lives, they should never feel that there is no hope for them in the future. There is no teaching of our Lord and Master, Jesus Christ, which is plainer than that laid down by him to the effect that there will be none of our past sins held against us, provided we repent and forsake them, in the future laboring diligently for the right.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

I commend my readers to learn by heart and put in practice the inspiring poem by Longfellow, "The Psalm of Life." I will quote two verses, not that they are better than the others but they are more applicable to the subject on which I am writing:

"Trust no future howe'er pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'erhead.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

It has been said, "All things come to him who waits," but I

have no faith in this saying, unless in connection with the instruction contained in the lines:

"Still achieving, still pursuing,
Learn to *labor* and to wait."

I have pleasure in quoting from the National Fourth Reader an article which greatly impressed my youthful mind:

DANIEL WEBSTER AT SCHOOL.

When Webster first entered Phillips Academy, at Exeter, he was made, in consequence of his unpolished, country-like appearance, and because he was placed at the foot of the class, the butt of ridicule by some of the scholars. This treatment touched his keen sensibility, and he spoke of it with regret to his friends where he boarded. They informed him that the place assigned him in the class was according to the standing regulations of the school, and that by diligence he might rise above it. They also advised him to take no notice of the laughter of the city boys; for, after a while, they would become weary of it and would cease.

The assistant tutor, Mr. Emery, was informed of the treatment which Webster received. He, therefore, treated him with special consideration, told him to care for nothing but his books and predicted that all would end well. This kindness had the desired effect. Webster applied himself with increased diligence and with signal success. He soon met with his reward which made those who had laughed at him hang their heads with shame.

At the end of the first quarter, the assistant tutor called up the class in their usual order. He then walked to the foot of the class, took Webster by the arm, and marched him, in front of the class, to the head, where, as he placed him, he said, "There, sir, that is your proper place." This practical rebuke made those who had delighted to ridicule the country boy feel mortified and chagrined. He had outstripped them.

This incident greatly stimulated the successful student. He applied himself with his accustomed industry, and looked forward with some degree of solicitude to the end of the second term, to see whether he would be able to retain his relative rank in the class. Weeks slowly passed away; the end of the term arrived, and the class was again summoned to be newly arranged, according to their scholarship and deportment, as evinced during the preceding term.

While they were all standing in silence and suspense, Mr. Emery,

their teacher, said, fixing his eye at the same time upon the country boy: "Daniel Webster, gather up your books and take down your cap." Not understanding the design of such an order, Daniel complied with troubled feelings. He knew not but what he was about to be expelled from school for his dullness.

His teacher perceived the expression of sadness upon his countenance, but soon dispelled it by saying: "Now sir, you will please pass into another room, and join a higher class; and you, young gentlemen," addressing the other scholars, "will take an affectionate leave of your classmate, for you will never see him again!" As if he had said: "This rustic lad whom you have made the butt of ridicule, has already so far outstripped you in his studies, that from your standpoint, he is dwarfed in the distance, and will soon be out of sight entirely. He has developed a capacity for study which will prevent you from ever overtaking him. As a classmate you will never see him again."

It would be interesting to know who those city boys were who made the young rustic an object of sport. What have they come to? What have they accomplished? Who has heard of the fame of their attainments? Scholars should be careful how they laugh at a classmate because of his unpolished manners or coarse raiment. Under that rough exterior may be concealed talents that will move a nation and dazzle a world, when they, in turn, might justly be made a laughing stock on account of their inefficiency.

Webster having learned the lesson "to labor and to wait," the result was that he became one of the greatest statesmen of America, one of the foremost men of his or any other age. Some of his great speeches are marvels of eloquence, and make plain to all who read them the wonderful ability which he possessed.

The following from the *Cosmopolitan* quoted in the December ERA, is of interest in this connection,

"Successful writing means *work*. * * * * Great geniuses do not have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion, Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his auditors to be particularly felicitous. 'Extemporaneous?' he replied. 'Why, that was the work of my three weeks' fishing trip last summer,' thus illustrating the saying that genius is an infinite capacity for taking pains."

Not only are the words from I Chron. 22: 16, "Arise therefore, and be doing, and the Lord be with thee," true as to the benefits which will come to us in this life, but the Lord has promised if we are faithful here that we shall be rewarded in the life to come:

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience, than another, he will have so much the advantage in the world to come.

"There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated.

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated." (Doctrine and Covenants, Sec. 130: 18-21.)

I assert with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, WORK, WORK.

"Blessed work! If ever thou wert curse of God,
What must his blessing be?"—J. B. SILKIRK.

The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid.

"Adverse circumstances should not discourage us. If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Fight in darkness, fight when you are down, die hard and you won't die at all."—BEECHER.

"He who has resolved to conquer or die, is seldom conquered, such noble despair perishes with difficulty."—CORNEILLE.

"What are the aims that are at the same time duties? They are the perfecting of ourselves, the happiness of others."—KANT.

I hope that no young man will throw away any of his time waiting for "something to turn up." I commend to all the words

of Sidney Smith: "In order to do anything worth doing, we must not stand shivering on the bank and thinking of the cold and danger. Jump in and scramble through as well as you can." And also the following, by the same author: "Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best." Let us endeavor to discover the occupation for which we are best suited by the natural abilities which the Lord has given us, and then labor to improve upon these talents.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (Doctrine and Covenants, Sec. 88:33.

Being an only child, my mother reared me very carefully; indeed, I grew more or less on the principle of a hot-house plant, the growth of which is "long and lanky," but not substantial. I learned to sweep, and to wash and wipe dishes, but did little stone throwing, and little indulging in those sports which are interesting and attractive to boys, and which develop their physical frames; therefore, when I joined a base ball club, the boys of my own age, and a little older, played in the first nine, those younger than myself played in the second, and those still younger in the third and I played with them. One of the reasons for this was that I could not throw the ball from one base to the other; another reason was that I lacked physical strength to run or bat well. When I picked up a ball, the boys would generally shout, "Throw it here, sissy!" So much fun was engendered on my account by my youthful companions that I solemnly vowed that I would play base ball in the nine that would win the championship of the Territory of Utah.

My mother was keeping boarders at the time for a living, and I shined their boots until I saved a dollar, which I invested in a base ball. I spent hours and hours throwing the ball at a neighbor's barn, (Edwin D. Woolley's,) which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicing, and finally succeeded in getting into the second nine of our

club. Subsequently I joined a better club, and eventually played in the nine that won the championship of the Territory. Having thus made good my promise to myself, I retired from the base ball arena.

I have never seen the day when I was not willing to do the meanest work, (if there is such a thing as mean work, which I doubt) rather than be idle. The Lord has said through his inspired Prophet Joseph Smith:

For behold it is not meet that I should command in all things, for he that is compelled in all things the same is a slothful and not a wise servant, wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doctrine and Covenants Sec. 58: 26-29.)

I think this should apply also to boys, and when I think of the hours and days and weeks and months partially wasted by me, with the sole object of learning to be a baseball player, I am impressed with the thought that I was not anxiously engaged in a "good cause" neither following Sidney Smith's advice to be engaged in the highest employment of which my nature was capable. I am convinced of the deep obligation which rests upon all parents and officers in the Y. M. M. I. Associations to exert the best energy of our minds to direct aright the labors of the youth of Zion. There was one thing, however, accomplished by my experience as ball player, namely, the fulfilling of a promise made to myself.

In my last article, I endeavored to impress upon the minds of the young men the necessity of being careful to fulfill all promises made to themselves so as to strengthen thereby, through the force of habit, the promises made to others. Every young man should do this, and also have an ambition to qualify himself for labor to the full extent of his ability, so that he will be able to accomplish all that is possible for him to do in planting the standard of truth firmly on the earth.

GOSPEL STUDIES.

V.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL.

BY PROFESSOR N. L. NELSON, OF THE BRIGHAM YOUNG
ACADEMY, PROVO.

[In studying the following article, the young reader is cautioned that Professor Nelson is presenting old truths in a new way, and that in so doing, he places great stress upon self-effort, seemingly to the neglect of the mercy of God, without which all our work is as nothing. Let it be remembered that the words of Christ are true: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

That we are immediately rewarded or punished for our acts in this life, and that such reward or punishment is all that we will obtain throughout eternity, is an assertion that requires all the stress of modification that the author has placed upon it by employing the word "potentially." In the day of judgment, the righteous will undoubtedly awake to find to their credit many mercies that never were realized to them in this life—many blessings and glories that they had never dreamed of in this probation, while the wicked will, perhaps, discover that their evil actions have separated them further from the presence of God than they had ever comprehended in this world.

The farmer who sows is not immediately rewarded, yet that act is the cause of his future harvest; he could not reap without sowing. By that act he is potentially—i. e. not positively but in possibility—

rewarded; but what that reward shall be, great or small, depends much upon how he shall further comply with the laws of nature in cultivating his crop, and undoubtedly, in a greater degree upon the God of harvests who in tempering the earth and the elements, giveth the increase. So all our acts in this life are as the seed and the labor of the husbandman; but in the end, the reward is realized through the mercy and justice of Him who judgeth all men righteously according to the deeds done in the body.—*Editors.*]

My next proposition is trite through constant repetition, and seems so much like a truism that my only reason for introducing it is that it needs enforcing. It is this:

Every thought, word, and act of our lives immediately raises us toward Heaven or lowers us toward Hell.

This is true not only of Heaven and Hell when considered as states of the soul, but also when considered as places or associations; for there are large external beginnings of both Heaven and Hell right here in earth-life.

Take two typical cases. Let the first be that of a man whom the Gospel has rescued from the depths of sin. What, we may ask, had taken place within him on the day he entered the waters of baptism? He will tell you he was a changed man. A new ideal of righteousness, crude and indistinct perhaps, had been created within him. This was the inner kingdom of God of which Christ speaks in Luke (17: 20-21). In other words it is the beginning of Heaven as a state of the soul. True to the law discussed in a previous article, he finds no more pleasure in old associations. He is seeking environments that shall correspond with the new state of his soul. Baptism is the first real step toward them. Communion with men and women of like ideals gives him ecstatic joy. Day by day as his knowledge increases, his ideal becomes clearer, and he seeks to make his life conform thereto. Soon he begins to long for Zion as a place more completely realizing outwardly his spiritual state. Let us suppose that thus, precept upon precept, he grows in the conception as well as in the outward realization of Heaven until the highest associations of righteousness on earth are his to enjoy.

What have been the rounds in the ladder of his ascent? Paul answers the question. The righteousness of God (i. e., the harmony

of the universe) has been made known to him from faith to faith. Ideals successively more perfect were given by the Spirit of Truth, just as each in turn was wrought out in conduct and association. Each step was accompanied by joy above and pain and unrest beneath: joy in the new-found inner Heaven; unrest till its corresponding outer associations were formed. Such is the history of a little part of the road to Heaven; the rest of the way, even to the highest glory, does not differ in kind—only in degree.

Consider next an opposite case—that of Sidney Rigdon will do. Here was a man resembling in many respects the previous example in the degree of the Heaven-spirit and Heaven-association to which he attained. But when his day of trial came he fell. How far he fell, and whether at this day he is falling or rising, the Father of all knows. Sufficient for my purpose that a man who had the glories of the Celestial Kingdom opened to his vision, who conversed with heavenly beings, and who saw and heard things unutterable and unlawful to utter—sufficient for my purpose that such a man fell.

What is the inner history of his fall? Just as in the first example light entered the mind creating successively a more perfect ideal, so now with Elder Rigdon's first sin, darkness entered, obscuring his ideal and lowering the tone of his soul's Heaven. For what is sin but treason to our ideals; i. e., a refusal to conform in conduct to the righteousness of God which has been revealed to us?* In the first case there was joy above and unrest below. In the second, these feelings are reversed. The moment our inner Heaven becomes lower than our outer, we feel an unrest above. Our environments bore us. We can't stand to be so "good." We distrust our associates, or sneer at them as hypocrites; which latter judgment is a reflex from our own hearts: we should be hypocrites did we act as we lately acted and as our associates are acting. There is no remaining in such a state; we must either

*The reader will see, by a little thought, that this definition is merely a new statement of the expression; "Sin is the transgression of the law." The "righteousness of God"—what is it but "law"? "Transgression"—but proving traitor to the heavenly ideal revealed to us?

repent, i. e., restore the brightness of our inner Heaven, or pass below where our associations correspond with our ideals.

Sidney Rigdon chose not to repent. It was inevitable therefore that he must sink successively to lower levels. Every sin would lower his ideal, and the unrest caused by environments above would compel him to change his associations to match. Nor is there any resting place in this downward scale short of perdition. At any stage above the last, however, repentance—which begins by a change of attitude toward God and righteousness—may start the soul heavenward again.

But we need not take extreme cases to illustrate the law that man rises toward Heaven or sinks toward Hell by every thought, word, and deed of his life. Let the reader appeal rather to his own experience. Happy indeed is he whose life is an unbroken ascent; woeful and deserving the pity of angels he whose inner and outer life succeed each other in an unbroken descent. If any thought can rouse in man the missionary spirit, the instinct to rescue, it must be this latter.

For most of us, however, the course of life is zig-zag, now upward, now downward. Do you sometimes feel bored with the thought of family worship? Are you tempted to break the Sabbath day or refuse communion with the Saints? Be sure that the tone of your inner Heaven is lowered, and your impulse is to find associations to correspond. Most of us remember such times in our lives—downward tendencies mercifully checked perhaps through the chastening hand of our Father. Conversely, do you remember a time on your mission when you would willingly have walked a hundred miles to grasp the hand of a Latter-day Saint and partake with him of the Sacrament? That was strong evidence that your inner Heaven was more exalted than your outer. Why don't you feel so now?

Blessed is he who daily takes stock of the sum total of harmony within him. His inclination or disinclination to pray is no doubt the best single ledger account of his standing; but the books he has appetite for, the companions and associations he chooses, the kind of food and drink that passes his lips, the thoughts and suggestions that arise in his mind, are all signs of his spiritual solvency or insolvency. Perhaps the best general

way to determine the direction he is going, is to consider day by day whether his joys or his pleasures predominate in life. The distinction between these two ideas is so rich in food for instruction that I reserve it for a future paper. By way of a hasty conclusion of this topic, it may be said that his life will be safely upward who strikes a trial balance every night; for we cannot well conceive in the same man a wisdom that would enable him to discover daily how he stands, and a folly that would keep him from heeding the lessons taught thereby. It is the man who drifts that is in danger.

My next proposition may seem startling to some readers of the ERA, but it ought not, for it is merely the truth of the last proposition put into a new form. It is this:

*We are rewarded or punished instantly for what we think, say, or do; potentially there is no other reward or punishment throughout eternity.**

Scarcely a Sunday passes that we do not hear advanced the old sectarian doctrine of laying up treasures in Heaven, *in the sense of storing something afar off in time and space*, the joy and glory of which we shall come into possession of by and by. So, too, Hell is painted only as a distant doom the punishment of

*I use the word "potentially" here to forestall an obvious objection. Rewards and punishments *as conscious realizations* may be put off till the day of judgment. But even this will rarely be the case, save in part. Which of us does not begin to feel Heaven or Hell, at least in part, as soon as the act is done which brightens or darkens our souls? This qualification of the proposition is discussed further on. My purpose in this pointed statement is to bring before the reader the neglected truth that our thoughts, words, and deeds, daily and hourly pass judgment on our souls. Suppose the summons: "This night shall thy soul be required of thee,"—to be brought to you or me, and we should have to stand before the bar of God; would not our reward or punishment be there potentially in our own souls? Furthermore, was it not there and at least partially realized during life? But whether realized or unrealized until the judgment day, the fact remains, our rewards and punishments do actually begin, increase, decrease, and otherwise vary, as instantaneous effects of our thoughts, words and deeds. Future rewards and punishments are only awakenings; potentially we are already damned or blessed.

which may be escaped for a time, but which will eventually overtake the sinner.

The evil of this partially true, partially false conception lies in the fact that it *lulls effort* HERE and NOW. The rich man who gives a million to charity mistakes the laudations given him on earth for a foretaste of what will be his reward in Heaven; where as the only "treasure" he lays up by it is in the extent to which his soul is enriched by the act of giving, which perhaps could not equal that of the widow who gave her two mites. Indeed, if vanity or worldly fame were in whole or in part the motive for the gift, the average of his soul's Heaven would be lowered, and therefore by so much he would actually be laying up his treasure in Hell.

The habit of transferring our rewards and punishments to remote points in time and space, as one might convey earthly treasures to a bank, results in turning our eyes away from our daily lives—where they should ever be, watching the process of Heaven-making and Hell-making, as it goes on within us daily and hourly—and setting them upon creations of the fancy afar off, where, like spiritual misers, we tell over the treasures we have laid up to await our arrival; swelling our glories and exaltations, thrones and dominions, with no other let or hindrance than the ability of our speculative powers to soar and spread out; neglecting in the meanwhile the conquest of self, which alone can give us any degree of Heaven whatever. How many Latter-day Saints there are whose only preparation for Heaven is in being "good" and receiving the ordinances of the Temple; forgetting that ordinances do not confer exaltation—they merely furnish opportunity to gain exaltation.

With what an accelerated pace we shall aid in ushering in the Millennium, when the last vestige of this artificial conception shall be weeded out of our thinking; when in place thereof the true significance of Heaven and Hell shall be fully realized; which significance I take to be this: There are no "treasures" in Heaven for any man apart from those "laid up" in his soul, no punishments in Hell save the discords accumulated within his own bosom; the only harmonies that will ever exist for him will be the sum total of those to which he daily attunes his soul; the only glories those

which make bright his spirit—the glories of intelligence daily and hourly achieved.*

As before observed, we are in the very midst of Heaven's processes. Whoever forgets that earth-life is an integral part of Heaven-life—that Heaven is potential and may to a large extent become dynamic in our every-day associations—will wake up at some distant point in time, at which he is now fondly though idly gazing, and find that his Heaven remains yet to be begun. For it is a truth that we make our own Heaven—God furnishing the opportunity (ordinances, Priesthood, endowments,) and the guide, (the Spirit of truth). Heaven-making is in fact the only legitimate business of life; and Hell-making is nothing else than Heaven-making neglected.

Whatever other books there may be out of which we shall be judged, certain it is that the Book of Life—as its name would indicate—is the record which each individual soul is daily recording in itself; and so absolute is this record that, as Christ said, we shall even have to account for every idle word we utter. In one particular this simile of a book out of which judgment is to be made, is at fault; for with such a record judgment can be rendered at best only at intervals; whereas in the life-record each of us is making, judgment is instantaneous: every thought, word or deed instantly conditions the sum-total of the Heaven or harmony within us, as surely and effectually as a pebble cast into a pond changes the shoreline.

And this is the essential essence of a man's Heaven or Hell—the harmony or discord which reigns at any moment within his own soul. For Heaven secured within him, he begins to live in Heaven, even though his externals be Hell. The more discordant his environments, the more narrowly circumscribed perhaps will be his Heaven—the more hedged in will be his soul-life; but small

*Let it not be supposed, because I thus emphasize, self-effort, that I do not take the mercy of God into account. God's merciful guidance through the medium of the Spirit of Truth is the very source of the Heaven ideals, conforming to which constitutes "laying up treasures in Heaven." Furthermore, the conforming thereto is possible only as God, by the same means, gives us courage and fortitude.

though it be, the light within his bosom will be celestial light—differing in no respect from the light which shines from the throne of God; the warmth within him will be celestial warmth—differing in no respect from that which he would feel should he grasp the hand of angels.

Nor is it to be understood that the Heaven-life within him is circumscribed in the sense that his soul's light does not shine out and his soul's warmth radiate. It is only that the medium about him is unfitted to perceive the light and warmth; as truly so, as that the glories of sunlight with its thousand hues and tints, would be but black darkness were there no eye to see them; or to put it in the language of scripture, "The light shineth in darkness and the darkness comprehendeth it not." It is only as the man moves into environments where harmony begins to take the place of discord, that he finds sympathy and companionship—that his light and warmth find an atmosphere for refraction and diffusion. He may have Heaven and the joy of Heaven within him, but he will never be at rest till he find Heaven also without him.

Note, therefore, that I say the "essential essence" of a man's Heaven or Hell is the harmony or discord within him—they are not the *all* of his future states; for Heaven and Hell as external realities are but imperfectly realized here—the tares and the wheat grow together. Whether the tares get any pleasure from growing with the wheat or will have their pain increased by being collected to themselves, may be doubted; but there can be no question that the wheat suffers from the presence of the tares, and that its inner life will not expand to the full measure of joy and bliss till they be removed. In the sense, therefore, of an external Heaven and Hell, there are future rewards and punishments; but even these awards, which will be made on the day of judgment—what are they but the sum-totals of a million instantaneous judgments, the effects of which for bliss or pain, have been with us internally, and partially if not completely realized, ever since the moment that the thought, word, or deed out of which they grew, took place in our lives? My proposition is therefore substantially true—and I know of no thought more significant in the shaping of our lives—viz: We are rewarded or punished

instantly for what we think, say, or do; potentially there is no other reward or punishment throughout eternity.

But there is another aspect of Heaven and Hell equally significant in the shaping of our lives for eternity. It is an aspect which has been foreshadowed many times in this discussion, but which I now desire to state definitely, viz:

*At the judgment day a man will receive that degree of external Heaven which corresponds with the Heaven he has accumulated within him; a higher or a lower degree would be in the nature of Hell (or discord) to him, by just so much as the difference between the status of his soul and his new environments; so, too, for him whose life has been negative, the degree of Hell to which he is doomed will correspond with the want of harmony in his life; a lower or a higher Hell, or any degree of Heaven, would be punishment both unjust and unmerciful.**

This proposition, so self-evident when stated as it is here, is far from being realized by many Latter-day Saints. "Lord, forgive us our sins, and when we have finished this life, save us in the Celestial glory," is a very familiar petition. If the prayer means, "Help us day by day to put our lives in harmony with thy laws so that in a million years or so we may find our outer Heaven in the Celestial glory"—I have no objection to make.† But I

* "In fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror. Oh, thought I, that I could be banished and become extinct both body and soul, that I might not be brought to stand in the presence of my God"—*Alma* 36: 14-15. Is not this a true picture of how a soul would feel if placed in glory for which his inner life unfitted him? Would not the degree of his suffering correspond to the extent of the difference between the status of his soul and the nature of his environment?

† I say a "million years or so," but I confess that it is really impossible to make a clear judgment on this point. A million years seems a short time for so great a work, if intelligence comes to us as slowly as it comes on earth; but it is probable that we shall conform to the laws of God in a much accelerated ratio, as our eyes are opened to the real meaning of salvation and exaltation.

suspect these good people desire to make a sectarian leap from earth conditions into associations which only beings perfect as God and angels can endure.

Think what would happen should their prayers be answered! Truth would buffet their imperfections on every side. Inexorable law, to a thousand expressions of which they have never learned to conform, would crush them to agonized helplessness. "God dwells in everlasting burnings." No man can behold his glory and live. Fire was the only comparison by which the Prophet could make us even faintly realize the gap between us and His perfection. Less awful would be most men's suffering were they placed in the abode of the damned—less awful because their inner life would still be nearer the discord of Hell than the perfect harmony of Heaven. But going to either place would entail an agony which neither mercy nor justice can ever permit to happen. We shall go to that Heaven which is fitted to give us bliss.

Foolish children that we still are! No sooner are we done believing in Aladdin and his wonderful lamp than we begin to think ourselves wise, and straightway give credence to marvels concerning Heaven and Hell more impossible than anything recorded in the Arabian Nights Entertainments. Consider for a moment what would be the nature of the segregation should this eternal judgment be passed on the Latter-day Saints now living, with just one day's notice. How many would go to a Celestial glory? A few—a very few—would no doubt pass to higher associations—to an external Heaven more perfect than The Church today—their inner life being purer, more exalted than any outer life they have an opportunity to conform to. But many would be consigned to associations less perfect than they have here on earth, since their ideals today are far below the external requirements made of them. For the most of us, there would be a Heaven not differing much from the Church organization to which we are now striving to conform. The joys of the new life would be purer, since the tares would no longer be growing with the wheat. But as for the rest—the standard of truth, the opportunities to work out the Heaven-ideals within us, the sacrifices by which we overcome self—these would be much the same; for if they were much higher or

more difficult, there would be such a gap between us and them that they would be meaningless to us and therefore useless.

What then? Was it a futile promise that we should inherit eternal lives in the Celestial glory? By no means. That is our destiny. We shall become like unto God when we have bridged the gap between us and God by self-effort guided and directed by his Holy Spirit—in short by doing just such unostentatious duties and making just such unheralded sacrifices as are daily required of us in this life. It may take us a long while to reach this goal; but let us not forget that potentially *we are in Heaven from the moment we start toward it*: and at any stage in our journey toward the Celestial Heaven we are in the highest glory and most perfect bliss that the universe can at that moment afford us. But we shall yet reach a higher and more perfect outer Heaven as day by day we build a more perfect inner Heaven, for there is no end to time, nor space, nor progress.

MY PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER.

SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

II.

Since the war broke out in South Africa there has been a general disposition on the part of the people of England to support the party in power. It is no longer a question of partisan politics, but a question of patriotism, a war in which the success of the English arms is dear to the heart of every Englishman. On the other hand, it must not be supposed that the war is a popular one. Many of the Liberals are very strongly opposed to it; they thought that the war with all its harsh and unhappy consequences might be avoided by the exercise of some patience and diplomacy.

The Uitlanders in South Africa saw in this division the probabilities of a longer delay in the adjustment of their difficulties than they wished for, especially in case the Liberals came into power. The Liberals are Home Rulers. The very questions that bear them up in the popular elections of England are questions that go to the fundamental rights of the Boers in the rule of their own country. The Uitlanders saw that as the wheel of political success turned round, sooner or later the Liberals would again be on top, and they had much less to hope for from them than from the Conservatives. The policy, therefore, of the Uitlanders was to force the questions to an issue, and force it as soon as possible. In the Foreign Minister, Mr. Chamberlain, they had a warm friend and sympathizer, and if they missed the opportunity of forcing the

issue during his administration, they might have to postpone the fulfillment of the hopes which they were building up, for an indefinite period of time. It became, therefore, an easy matter to increase the agitation in South Africa, to multiply difficulties, and to make an intervention on the part of another country almost an absolute necessity. But England had other reasons for preferring the war now.

It will be remembered that in 1896, the Jameson raid revealed the fact that Rhodes and others were laying a scheme for an uprising in which the Uitlanders would take the initiative and England be compelled to follow. The Jameson raid was a conspicuous failure. It was so bold and untimely as to create the most intense feeling of hatred on the part of the Boers for the English. Jameson had not acted wisely, and about the only explanation that Mr. Rhodes could offer was that Jameson had upset his apple cart, and Rhodes' calculations were therefore all scattered, and it must necessarily take a long time before they could be gathered up and concentrated as Rhodes thought he had them concentrated at the time of the Jameson raid.

This led to the unification of the Dutch throughout all South Africa, so that those who lived in Cape Colony under English Dominion made their sympathy for their brethren in the Transvaal a political issue, and conceived the idea that the Dutch through all South Africa should be united in a common cause, with common interests—without undertaking to throw off English rule—in certain national aims. This was called the "Africander Bund," and leading Englishmen saw that as this Bund become more powerful it might very easily lead to an alliance of all the Dutch in South Africa—an alliance that, in case of war, would group all the Dutch together in arms against the English. And again, it might be the initiative leading to a South African revolution. If the Dutch of Cape Colony, an English province, should rise in arms, the rebellion would be more formidable, because all the Dutch practically could enter the field, while of the English of Cape Colony there would be only comparatively few in numbers who would be prepared to take up arms. Soldiers would have to be provided from elsewhere. In Cape Colony there are two hundred and sixty-five thousand Dutch and one hundred and ninety-four thousand English. The

preponderance, therefore, of the Dutch over the English in this colony, and the disposition on the part of the former to take up arms being more general than it would be among the English, might increase the difficulties which England would have to encounter in case of a general uprising.

It may thus be seen that those who most favored the aggressive policy of Mr. Chamberlain, and especially the Uitlanders, have been governed largely by the idea that it would be dangerous to postpone the war, and that the difficulties might by postponement be protracted for an indefinite length of time. The *causae belli*, however, of the war is to be found largely in the commercial difficulties which the Uitlanders have to encounter. They are dependent for their existence upon the outside world. Their breadstuffs, their clothing, all implements, and most all of the necessities of life come from abroad, and these are taxed as they pass through the different colonies on the road to the great city of Johannesburg. Long lists of grievances of a commercial character have been set forth by the Uitlanders as evidence of the oppression they were under. Examples of this may be found in the tax on dynamite used for mining purposes. It costs there seventeen dollars per case, when it could be bought out of the state for less than ten dollars. And a concession on dynamite has been granted to a company which makes millions of dollars a year out of it. Enormous prices by reason of similar concessions are paid for candles. The railroads discriminate and charge as much for hauling freight a distance of forty-seven miles from the border of the Transvaal to Johannesburg as it costs to haul the same freight a thousand miles from the seaport.

Those who undertake to justify England in this war claim that one of her purposes is also humanitarian; that the *trekking* of the Boers was not simply for the purpose of migrating to a land wherein they could enjoy greater political privileges, but for the purpose of maintaining the institution of slavery, and that symptoms of slavery still exist in that country. This, of course, is denied by the Boers who undertake to show that the native service is simply a condition of employment. But it will hardly do to ascribe the English position in this war to the slavery question. There are those, no doubt, to whom this excuse appeals very strongly.

Connected with the charge of slavery is also the charge that English missionaries have been treated very harshly by the Boers. Whatever that treatment may have been, it is certain that the missionaries manifest a strong dislike of a people into whose religion they have been unable thus far to make any inroad. The Boers maintain strongly their faith, and it has been one of the leading causes of their union, and, no doubt, one of the leading causes of the great *treks* which they have in the past undertaken. Before and at the opening of the war, the ministers certainly did all they could to create popular prejudices throughout England and America by writing in denunciation of the Boers, and wherever a missionary discussed the question, people generally expected to find him against the Boers and in favor of this war. But while the missionary sympathizers may justify the war in part on the grounds of the grievances set up by the missionaries, it is certain that the treatment of missionaries by the Boers has played really no part whatever in this matter. Besides, the grievance is old, for in recent years there has been but little conflict between the Boers and the missionaries.

It is evident that even now, in the midst of war, the leaders among the Liberal party have not withdrawn entirely the strong opposition which they felt at its commencement. Bryce, the author of the "American Commonwealth," a prominent Liberal, has written a work upon "Impressions of South Africa." Bryce is very popular and considered a very impartial author. His book was published in 1898. Now that the war has broken out a revised edition is to be issued, and in it he says, speaking of the causes that led to this war:

"The Boers made concessions, but the English held these concessions insufficient. In the course of this discussion the British ministry used language which led the Transvaal people to believe that they were determined to force the Boer government to comply with their demands; and they followed up their dispatches by sending troops from England to Africa. They justified this action by pointing out (and the event has shown this to be the fact) that the British garrison in South Africa was insufficient to defend the colonies. But the Boers naturally felt that if they remained quiet till the British forces had been raised to a strength which they could not hope to resist, they would lose the only military advantage which they possessed. Accordingly, when they knew

that the reserves were being called out in England, and that an army corps was to be sent to South Africa, they declared war, having been for some time previously convinced, rightly or wrongly, that the British government had resolved to coerce them. They were in sore strait, and they took the course which must have been expected from them, and, indeed, the only course which brave men who are not going to make further concessions could have taken."

Continuing further, Mr Bryce says regarding the present situation:

"To some of us it appears a calamity for England also, since it is likely to alienate, perhaps for generations to come, the bulk of the white population in one of our most important self-governing colonies; it may, indeed, possibly mean for her the ultimate loss of South Africa."

At the outbreak of the war, Mr. Chamberlain had but little to say, and the press indulged in some comment over his reticence, and wondered how it was possible that he could restrain himself from speech-making in which he frequently indulges, and in which his representations are of the most extreme character. Recently, however, he found it convenient to arrange for a speech at Leicester. He had been extremely goaded by certain portions of the continental press, and the attitude of some French papers was most exasperating to him. Indeed, the papers that indulged in extreme criticism and were attacking the person of the Queen, had descended to a vileness that, although not worthy of notice, was nevertheless extremely aggravating. The circumstances that led to the attack upon the Queen arose from the announcement that she would spend the coming winter in the Italian part of the Riviera, a warm and delightful country for those who delight in the sunshine during the cold wintry months of northern Europe.

The Riviera extends from Genoa along the shore of the Mediterranean as far west as Nice, and, during the winter season, is perhaps as nearly Paradise as can be found in any part of the world. I suppose political conditions led the Queen to make the change and go to Italy instead of to France, especially since the French were very critical toward the English at the outbreak of the war. Some of the most disreputable, as well as the lowest, French journals, began an attack upon the person of the Queen, and made references quite vulgar in their character.

Mr. Chamberlain seems to have lost his temper, and he undertook in his speech to lecture the French, and, in his reference to France, made statements that were threatening in their character. He warned the French that such attacks "may have serious consequences if our neighbors do not mend their ways." He also spoke of the very friendly interest existing between England, Germany and the United States. He made reference to an Anglo-Saxon, or Tuetonic alliance. In the use of the word "alliance," he had accentuated perhaps too strongly the friendly interest between Germany and England, as a number of the German newspapers at once repudiated the idea that there was an alliance between England and Germany. However, he did represent that these three countries were practically in accord with reference to their foreign policy. Whether that accord of foreign policy will lead to an alliance, is yet to be seen. England had recently been treating Germany to high consideration. She has practically withdrawn her interest in the Samoan Islands on terms most favorable to Germany, and according to Germany's own wishes. The adjustment of the Samoan question between England and Germany, was evidently a stroke of high diplomacy on the part of England in her play for the friendly interest of Germany.

That the Liberals will take every advantage of what they consider the mistakes of the Conservatives in this war, to strengthen their position, may be seen again from the remarks of Lord Rosebery at Edinburgh, wherein he makes reply to Mr. Chamberlain. Lord Rosebery says:

"We have no right to go into the gutters (speaking of the French) to fish up the derelict press of any country and to hold it up to scorn, as a motive of our policy. It is impossible that the Queen could be besmirched by such attacks, which only recoil on the attackers; but, whatever the degraded outburst may mean, it does not represent the best or highest opinion of France. We have been over-ready to flout other nations, and it is no wonder that Great Britain is unpopular abroad. I do trust that this undiplomatic frankness will cease, for these stinging words rankle long afterwards, and it is not for statesmen to speak under the passing irritation of the moment."

The events of the war clearly demonstrate that England has again been guilty of the sin which has characterized her move-

ments in almost every war of the last half of this century, namely, an underestimation of the strength of her enemies. At this time, it is not possible to give any very correct idea of what has actually taken place in the movements and contests on the battlefield. The Boers have moved their forces south into Natal, a British province, where most of the fighting, up to the present time, has taken place. There have been battles at Glencoe, Colenso and Estcourt. Seventeen thousand British are now shut up in Ladysmith, Kimberly and Mafeking. The battle of Modder River is perhaps the most sanguinary struggle that has yet taken place, but the paucity of news from the seat of war is such that it is very difficult at this writing to give the results of the struggle.

The British own the cable lines from South Africa, and the news that reaches us has, of course, a strong British coloring. Recent statements from the other side, show a wide discrepancy in the estimates, not only of the men lost, but in the size of the forces. Here is an example. The English say that from four thousand to nine thousand Boers occupied Talena Hill October 20th, under Lucas Meyer. The account of the Boers gives the number as about one thousand. In the attack made by General Symons upon the Boers, the English report says that from six hundred to nine hundred Boers were wounded. The Boer report says twenty-seven. The fact that the war office in England permits so little of the news coming from the front to be made known, indicates at any rate that the English are not meeting with that success which the friends of England are looking for.

It has been supposed that the Boers had deteriorated in the use of their arms, and were not the excellent riflemen that they were some years ago. When the battle of Majuba Hill was fought, in 1880, the Boers were victorious in a conflict against six hundred English soldiers, when their own soldiers numbered only one hundred and fifty. In the Jameson raid, however, fewer than thirty men were killed, and this small number is said to have been the result of a general deterioration on the part of the Boers in the use of the rifle. Many have supposed, therefore, that the Boers would be outmatched in marksmanship, and, therefore, at a disadvantage when they came to meet the English soldier on the field. All this speculation about the falling off in the standard of mark-

manship of the people of the Transvaal seems to have been entirely misleading; and now the English are reminded that within the last year or two the Boers have been in constant practice, that they have been under the training of French artillerymen and German officers, and are constantly trained to a higher standard of marksmanship than was supposed to exist among them. It is hardly likely that the Boers will undertake the storming of the cities in which the British are shut up. That would entail a loss of men which they cannot afford, and it is said that even should they intend to storm Ladysmith, they have no bayonets with which to make a charge.

There has been some thought that the natives would join the British in the present war. Certainly the British would offer no aid to such a policy as this, and have already probably informed the natives that in the absence of an attempt on the part of the Boers to invade their lands, they are to remain neutral. News, however, reaches us of an uprising among the natives, and an effort on their part to take sides with England. This would be somewhat of a serious movement to the Boers. The natives in recent years have been to some extent armed, and if they should attack the Boers on the rear the latter would be obliged in defense of their homes and families to withdraw a considerable portion of their army to defend the frontier against the negroes. On the other side, it is not unlikely that an effort to secure the assistance of the natives would result in disaffection among the Boers of Cape Colony, who might easily be induced to leave this British possession to join their brethren in the Transvaal.

Indeed, it is already said that numbers of farmers from the northern part of Cape Colony have already cast their lot on the side of the Boers in the present war. At this time it is not possible to determine just how many soldiers the Boers have in the field. Only the "first-call" men, about twenty-five thousand were summoned. The "first-call" men include those between the ages of eighteen and thirty-five. It is said, however, that five thousand of the second-called men have joined the army of the Boers without a summons, and that about ten thousand from Natal and other provinces have enlisted, so that the entire army must now aggregate somewhere in the neighborhood of forty thousand men. Eng-

land expects to put eighty thousand men in the field, and at present it is doubtful whether the Boers will be able to resist this with a greater force than fifty thousand. The country, however, is mountainous, and the Boers must act largely on the defense; and if they maintain a stubborn resistance, the war is likely to result in a terrible loss of life and treasure.

WHY DON'T YOU LAUGH?

Why don't you laugh, young man, when troubles come,
Instead of sitting 'round so sour and glum?

 You cannot have all play,
 And sunshine every day;
When troubles come, I say, why don't you laugh?

Why don't you laugh? 'Twill ever help to soothe
The aches and pains. No road of life is smooth;

 There's many an unseen hump,
 And many a hidden stump
O'er which you'll have to jump. Why don't you laugh?

Why don't you laugh? Don't let your spirits wilt;
Don't sit and cry because the milk you've spilt;

 If you would mend it now,
 Pray let me tell you how:
Just milk another cow! Why don't you laugh?

Why don't you laugh, and make us all laugh, too,
And keep us mortals all from getting blue?

 A laugh will always win;
 If you can't laugh, just grin,—
Come on—let's all join in! Why don't you laugh?

—*Independent.*

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

II.

On Sunday morning, January 3, 1836, "President Sidney Rigdon delivered a fine discourse on revelation."

In a council at Kirtland, on the 13th, under the hands of Joseph Smith, Sidney Rigdon, and Hyrum Smith, several brethren were ordained to the High Priesthood and to be counselors in that stake of Zion. Also Joseph, Sidney, W. W. Phelps, David Whitmer, and Hyrum Smith were appointed to draft rules and regulations to govern the house of the Lord, which was done accordingly, and in a council on the 15th the rules were unanimously accepted. President Rigdon, on his request, was administered to for a severe affliction in his face, which troubled him most at night, probably neuralgia.

On the 16th, Joseph, Sidney and others attended a council of the Twelve, where some unpleasantness caused by harsh expressions, was mollified, and the brethren covenanted to be more regardful of each other's feelings, Joseph stating that he did not countenance harsh language, neither in himself nor any other man.

The next day, Sunday, an excellent meeting was held, the brethren confessing their faults to each other.

At meetings on the 21st and 22nd, at which the Presidency and others were present, the ordinance of anointing with oil and of blessing was attended to, many glorious visions were beheld, and the ministration of angels was enjoyed. On the 28th and 30th,

the several quorums of the authorities of The Church met and were set in order. The holy anointing was further attended to and more angelic visions were beheld. A similar meeting was held on the 1st of February.

The next day, in the school house, President Rigdon delivered an animated discourse, chiefly on the scattering and gathering of Israel, and "the Spirit bore record that the Lord was well pleased." During the same month a number of other meetings and councils were held, at which more visions were seen by some of the brethren.

About this time, Joseph, Sidney, and other brethren were engaged in learning Hebrew, under the teaching of Professor Seixas.

On the 25th, President Rigdon's wife was very sick, but after being administered to by Joseph and other brethren she began to recover.

On the 3rd of March, the Presidency and several quorums met to consider certain resolutions concerning licenses, at which time Joseph said, "Equal rights and privileges, is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature." Joseph was nominated as chairman of conference to sign licenses, and Sidney as chairman *pro tem*.

On the 13th, the Presidency and Twelve decided that they move to Zion (Western Missouri) on or before May 15th, if the way was opened before them.

On the 18th, Sidney preached a fine discourse at the funeral of Susan Johnson.

On the morning of the 27th, in solemn assembly, at the dedication of the Kirtland Temple, President Rigdon opened and closed by prayer, and also preached two and a half hours, among other things showing that conflicting sects and parties and diversity of religious sentiment ever had obtained and ever would obtain when people were not led by present revelation.

President F. G. Williams said that while President Rigdon was offering the first prayer, an angel entered the window, took his seat between Father Smith and President Williams, and remained there during the prayer. Many glorious visions were beheld, and Joseph said the temple was filled with angels. He offered the dedicatory prayer. A bright light, like a pillar of fire, rested upon the

temple, and the people in the neighborhood "were astonished at what was transpiring."

On the 29th, Joseph, F. G. Williams, Sidney, Hyrum Smith, and Oliver Cowdery met in the most holy place in the Lord's house, and sought for revelation concerning going west. During the meeting, Sidney washed the feet of Joseph Smith, Jr., and his father, also of Hyrum Smith. Joseph washed Sidney's feet, and Hyrum washed David Whitmer's and Oliver Cowdery's. The feet of many other brethren were washed also, on that day and the next.

On the 31st, the temple services were repeated.

In a Council meeting, April 2, Sidney Rigdon and F. G. Williams were appointed a committee to devise means to discharge the debts of the printing company.

On May 27th, Joseph Smith's grand mother, Mary Smith, died. Sidney Rigdon delivered the address at her funeral.

Presidents F. G. Williams and Sidney Rigdon, June 16, presided in a High Council meeting at the trial of Preserved Harris and Isaac McWithy.

On the 25th of July, Joseph, Sidney, Oliver Cowdery, F. G. Williams and Hyrum Smith wrote to W. W. Phelps and others, in Missouri, advising them not to be the first aggressors, but to be wise and prudent, to preserve peace with all, and to stand by the constitution. Also one to John Thornton and others, of Liberty, Clay County, concerning the Missouri troubles.

The same afternoon, Joseph, Sidney, Hyrum Smith, and Oliver Cowdery left Kirtland and in the evening took steamer at Fairport, arriving at Buffalo, N. Y., next evening. Thence they took a line boat for Utica, arriving there on the morning of the 29th, then took rail for Schenectady, on the first passenger car on the new road, being six hours traveling eighty miles, and by rail also to Albany, arriving the same evening. There, next day, they went on the steamer *Erie*, which had a race with the steamer *Rochester*, the *Erie* arriving at New York a few hours ahead. Thence by steamer to Providence, and from there to Boston by rail, arriving at Salem, Mass., early in August. There they hired a house and engaged in preaching and teaching, returning to Kirtland in September.

A conference in the house of the Lord, December 22, was attended by the First Presidency and other authorities of The

Church. The subject of the emigration of the poor to Zion, and their settlement there, from the churches abroad, was considered and motions were passed accordingly.

On the 2nd of January, 1837, Sidney Rigdon was chairman at a special meeting of the "Kirtland Safety Society," when the old constitution, adopted November 2, 1836, was annulled and a "preamble and articles of agreement" were adopted of the "Kirtland Safety Society Anti-Banking Company."

During the winter, many well attended meetings were held by the different quorums in the house of the Lord. The Kirtland high school was taught in the attic story.

On the 1st of February, the firm of O. Cowdery & Co., was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, Jr., and Sidney Rigdon, Warren O. Cowdery to act as agent in the printing office and book-bindery and as editor of the *Messenger and Advocate*.

Preparatory meetings, with washings and anointings, having been had on April 3, 4, and 5, a solemn assembly of official members of The Church was held in the Lord's house, Kirtland, at which Presidents Joseph and Hyrum Smith, Sidney Rigdon and Oliver Cowdery addressed the assembly.

In May, the *Messenger and Advocate* office and contents were transferred to Wm. Marks, of Portage. Presidents Smith and Rigdon continued the office by power of attorney.

About this time a spirit of speculation crept into the quorums. On or about the 1st of June, the First Presidency set apart Heber C. Kimball and Orson Hyde to a mission to England, and on the 12th, Hyrum Smith and Sidney Rigdon set apart Willard Richards to that mission.

July 27, Presidents Joseph Smith, Sidney Rigdon, and T. B. Marsh left Kirtland for Canada, but Joseph was stopped at Painsville by malicious lawsuits, so all returned to Kirtland. Next day they started again for Ashtabula, thence by steamer for Buffalo, going thence to Toronto, and returning the last of August to Kirtland.

At a conference held at Kirtland, September 3, Joseph Smith was presented as president and Sidney Rigdon and F. G. Williams as his counselors, the three to constitute the First Presidents of

The Church. F. G. Williams was not sustained. Other officers were presented and sustained.

On the 10th, in an assembly in the Lord's house, Kirtland, President Rigdon read the rules and regulations of the house of the Lord, as passed January 18, 1836, which were received. Some misunderstandings and incorrect reports were corrected.

September 17, at a conference in the house of the Lord, Kirtland, it was voted that Joseph and Sidney "go and appoint other stakes, or places of gathering." On the 27th, Joseph and Sidney accompanied by William Smith and Vinson Knight, started on that mission, arriving at Terre Haute, Indiana, October 12, and at Far West, Missouri, in the latter part of October, or early in November, and attending a meeting in that place on November 6.

Next day at a general assembly or conference, President Rigdon introduced the business. Joseph Smith was accepted as president, and Sidney Rigdon as one of his counselors. F. G. Williams was objected to and rejected, and Hyrum Smith was chosen as counselor in place of Williams. President Rigdon and congregation called on the Lord to dedicate the land for the gathering of the Saints and for their inheritances.

President Rigdon attended a general meeting at Far West on the 10th, when the subjects of laying off cities, consecrating for public purposes, and the prospectus of the *Elders' Journal*, were considered. It was also voted that the city of Far West be enlarged to contain four square sections, or two miles square.

In November, Joseph left Far West for Kirtland, arriving there on or about December 10. Sidney was probably with him.

"On the 22nd of December," says Joseph, "Brigham Young left Kirtland in consequence of the fury of the mob, the spirit that prevailed in the apostates who had threatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a prophet of the Most High God, that I had not transgressed and fallen as the apostates declared.

"Apostacy, persecution, confusion and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837."

Joseph continues: "A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder

Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' And on the evening of the 12th of January, about 10 o'clock, we left Kirtland on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs, and save themselves from the just judgment of the law. We continued our travels during the night, and at 8 o'clock on the morning of the 13th, arrived among the brethren in Norton township, Medina county, Ohio, a distance of sixty miles from Kirtland, where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the city of Far West, in Missouri, passing through Dayton, Eaton, etc., to Dublin, Indiana, where we tarried nine days and refreshed ourselves.

"The weather was extremely cold, and we were obliged to secret ourselves in our wagons, sometimes to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, etc., seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers."

At Dublin, Indiana, Joseph and Sidney separated, meeting again at Terre Haute. After resting, they again separated, and continued their journey.

Joseph crossed the Mississippi river at Quincy, Illinois, and arrived at Far West, March 14, being met a hundred and twenty miles on the way by brethren with teams and money and received at Far West with open arms, warm hearts, and great hospitality. Sidney was detained near Paris, Illinois, by sickness in his family, and afterwards at Huntsville, through his wife's ill health. Brigham Young, Daniel S. Miles, and Levi Richards arrived with Joseph at Far West; Sidney and family reached there April 4, having

had a tedious journey, and his family having suffered many afflictions."

Joseph and Sidney presided at a meeting in Far West, April 6, "to celebrate the anniversary of The Church of Jesus Christ of Latter-day Saints," etc. Various officers were appointed.

On the 7th and 8th of April the general authorities of The Church held the first quarterly conference of the Church of Jesus Christ of Latter-day Saints, at Far West, which was attended by Presidents Smith and Rigdon.

Early in April, Joseph and Sidney wrote a letter to John Whitmer in consequence of his withholding the records of The Church in the city of Far West, asking him to give up his notes of Church history.

A revelation was given, April 26, through Joseph to the First Presidency and all the officers and members of The Church, concerning Zion and the building of a house of the Lord at Far West, and directing the First Presidency not to get into debt any more for the building of a house to His name, also concerning the appointing and building up of other stakes around there.

On the 28th, Presidents Smith and Rigdon attended the High Council by invitation, and acted as counselors in an appeal case from the branch near Gymon's mill.

For several days the first Presidency were largely engaged in writing Church history, and on May 5th, in writing for the *Elders' Journal*.

On the 10th, President Rigdon, although suffering from a severe cold and hoarseness, delivered an address at the school house, elucidating the policy of both the Federal and Democratic parties, by which address Joseph said, "I was highly edified."

On the 12th, Presidents Joseph Smith and Sidney Rigdon attended a meeting of the High Council, concerning their pecuniary affairs, they being very poor. The Council made over to Joseph and Sidney each an eighty-acre lot, and also appointed a committee of three, who agreed that Joseph and Sidney should receive a just remuneration for their services for the year in the printing establishment, and in translating ancient records, etc.

On the 13th, Sidney preached the funeral sermon of Swain Williams, son of F. G. Williams, and on the next day was preparing and correcting matter for the press.

On the 18th, Joseph, Sidney and others left Far West to visit the north country and lay off a stake of Zion, making locations and laying off claims for the gathering of the Saints, the benefit of the poor, etc. They traveled to the mouth of Honey Creek, camping there for the night.

On the 19th, they crossed Grand River, at the mouth of Honey Creek and Nelson's Ferry, then went eighteen miles up Grand River to Lyman Wight's, at the foot of Tower Hill, so named by Joseph because they found there the remains of an old Nephite altar or tower. There they camped. Then Joseph and Sidney went up the river to Wight's Ferry, which the brethren called Spring Hill, but, said Joseph, "by the mouth of the Lord it was named *Adam-ondi-ahman*, because," said he, "it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet."

On the evening of Sunday, 20th, they went six miles north and camped. On the 21st, they made some locations, and returned to Robinson's Grove, two miles, to secure some land near Grand River. In council they voted to secure the land between there and Far West, especially on Grand River.

On the 22nd, President Rigdon went east with a company and selected some of the best locations in the country. Next day all traveled east locating lands on Grove Creek and near Adam-ondi-ahman. Joseph and Sidney went to Col. Wight's toward evening.

On the 24th, Sidney and company went to Grove Creek to finish surveying, returning on the 28th to Far West. The company kept surveying, making locations, also building houses, etc., for several days.

A conference was held near Lyman Wight's, Adam-ondi-ahman, on the 28th, and that stake was organized, with John Smith as president, and Reynolds Cahoon and Lyman Wight as counselors. Adam-ondi-ahman is beautifully situated, immediately on the north side of Grand River, Daviess County, Missouri, about twenty-five miles north of Far West.

On the 4th of July, at Far West, there was a fine celebration with a grand procession. The corner stones of the temple were laid, with much rejoicing, after which an oration was delivered by President Rigdon.

On the 9th, at a conference of the Twelve Apostles, at Far West, President Rigdon gave some counsel concerning provision necessary to be made for the families of the Twelve while laboring away, and advising them to instruct their converts to move promptly to the places of gathering, and strictly attend to the law of God.

On the 10th, Joseph, Sidney, Hyrum, and G. W. Robinson visited Adam-ondi-ahman.

In the latter part of this month, Judge Morin, of Mill Port, informed some brethren that the mob had determined to prevent the "Mormons" from voting at the election on August 6, and thereby elect Colonel William P. Peniston, who led the mob in Clay County. Judge Morin advised the brethren to go prepared for an attack, and stand by their rights. But the brethren hoped better things and paid little heed to his friendly counsel.

On the 26th, the First Presidency, the bishop's court and others held a meeting at Far West, when various financial matters were considered and arranged.

Joseph and Sidney left Far West on the 28th for Adam-ondi-ahman to settle some Canadian brethren, returning on the 30th.

On the 5th of August, Elder Erastus Snow and President Rigdon preached. Several were confirmed, among them F. G. Williams, he having been rebaptized.

On the 6th, the citizens of Caldwell County, assembled at Far West, unanimously recommended Sidney Rigdon for postmaster of that place, W. W. Phelps having resigned.

The citizens of Far West met and unanimously agreed to have a weekly newspaper, Sidney Rigdon to be the editor. It was also voted that a petition be circulated to locate the county seat at Far West. Joseph, Sidney and Hyrum advocated the measure and urged on the brethren to build and live in cities and carry on their farms outside, according to the order of God.

This was the day of election. Toward mid-day, William B. Peniston mounted a barrel, harangued the electors, exciting them against the "Mormons," who, he said, were horse-thieves, liars, counterfeits, etc., boasting that he headed the mob to drive them out of Clay County and "would not prevent them being mobbed now." Soon quarreling, fighting and mobbing commenced. The county authorities said it was a premeditated thing to prevent the

"Mormons" from voting. The mob collected with guns, knives, etc. The brethren of Far West hid their wives and children in a hazel bush thicket, and stood sentry over them during the night in the rain.

On the 7th, reports came that two or three of the brethren had been killed at Gallatin, and others prevented from voting, and that a majority of the Daviess County people were determined to drive the Saints from the county. Joseph, Sidney, Hyrum Smith and fifteen or twenty others started for Gallatin, to assist the brethren there, reaching Colonel Wight's that night, and learned that none of the brethren had been killed, but several were badly wounded.

On the 8th, several citizens of Mill Port called, and it was agreed to have a meeting next day with some of the principal men of the county at Adam-on-di-ahman, at which a peaceable agreement was come to between the two parties. Joseph and his companions returned to Far West that night, 9th.

On the morning of the 11th, Joseph and council and Almon W. Babbit left Far West to visit the brethren on the Forks of Grand River, who had come from Canada with Elder Babbit and had settled there, contrary to counsel. Joseph and council returned to Far West on the 13th, and were chased ten or twelve miles by evi-designing men, but eluded their grasp. When eight miles from home, Joseph and council were met by some brethren who said a writ had been issued by Judge King for his arrest and that of Lyman Wight, for attempting to defend their rights. The spirit of mobocracy continued to stalk abroad, notwithstanding all treaties of peace.

On the 1st of September, the First Presidency, with Judge Higbee as surveyor, went north fourteen or fifteen miles, and appointed a place for a city, and the brethren were instructed to gather immediately into it. The presidency returned to Far West by evening.

There was great excitement at this time among the Missourians. All of upper Missouri was in uproar and confusion. The mob was collecting all around, saying they meant to drive the "Mormons" from Daviess County, as had been done from Jackson County.

On the 2nd, Joseph sent for General Atchison, of Liberty,

Clay County, to see if he could not put a stop to the collection of people and to hostilities in Daviess County. The General arrived at Far West the next day.

On the 4th, General Atchison was consulted with, who said he would do all in his power to disperse the mob. Generals Atchison and Doniphan (partners) were engaged as lawyers and counselors-at-law, to defend the brethren. The same day Joseph and Sidney commenced the study of law under the instruction of Generals Atchison and Doniphan.

The result of the council with Generals Atchison and Doniphan was that Joseph and Colonel Wight volunteer to be tried by Judge King. Accordingly on the 7th, the trial commenced, William P. Peniston, the mobocrat being the prosecutor. The result, although there was no proof of crime, was that Joseph and Colonel Wight were held in five-hundred-dollar bonds.

On the 2nd of October, Joseph, Sidney, Hyrum, Isaac Morley, and G. W. Robinson met the camp of emigrants about five hundred miles from Kirtland—about eight hundred and eighty-six miles the way they traveled—and escorted them into Far West. President Rigdon provided supper for the sick. Other brethren provided for the rest.

On the 3rd, Joseph, Sidney, Hyrum, and Brigham Young went with the emigrants a mile or two and then returned to Far West.

On the 24th, Thomas B. Marsh, formerly President of the Twelve, having apostatized since the conference, went to Richmond, and made affidavit before Henry Jacobs, justice of the peace, to vile calumnies, lies and slanders against Joseph and the Church.

On the 31st, Colonel Hinkle, commanding the Caldwell Militia, Far West, made an unauthorized agreement with the State Militia, or rather mob leaders, to give up the Church leaders to be tried and punished. Colonel Hinkle and the officers of the governor's troops then waited upon Joseph Smith, and invited him to go into the camp for an interview; accordingly Joseph, hoping to settle the difficulties without the enforcing of Governor Boggs' exterminating order, accompanied by Sidney, P. P. Pratt, Lyman Wight, and George W. Robinson, went into the camp, when they were taken as prisoners of war, and treated with contempt, insult, taunts and sneers, and in the evening had to lie on the cold ground.

On the first of November, Hyrum Smith and Amasa Lyman were brought prisoners into camp, a court martial was held, and the prisoners were sentenced to be shot the next morning on the public square as an ensample to the "Mormons." General Doniphan said he would have nothing to do with such cold-blooded murder, and he would withdraw his forces. General Atchison withdrew when Governor Bogg's exterminating order was received.

The militia then went into Far West, abused the inhabitants, and plundered their houses at pleasure. Eighty more men were taken prisoners, the remainder being ordered to leave and disperse on pain of death.

On the 2nd, the martial law sentence not having been carried out, Joseph, Sidney, Hyrum, P. P. Pratt, Amasa Lyman, and George W. Robinson were taken from Far West, by the governor's troops, on the way to Independence, arriving there on Sunday, 4th.

On the 6th, fifty-six more brethren were also made prisoners by General Clark at Far West, and started off for Richmond next day.

On the 8th, Joseph, Sidney and the prisoners at Independence were started off for Richmond, arriving there on the 9th, where they were hand-cuffed and chained two together. While there in charge of Colonel Price, all manner of abuse was heaped upon them.

On the 13th, Joseph, Sidney, and a number of others were placed at the bar of the court, Austin A. King, a Methodist, presiding as judge. The examination continued till Saturday, 24th, when several were acquitted. The remaining prisoners were released or bailed on the 18th, except Joseph Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, Hyrum Smith, and Alexander McRae, who were held on the charge of treason and murder. Also P. P. Pratt and some others were sent to Richmond jail on similar charges. Those who were to go to Liberty jail were taken there about the end of the month, where they were closely confined and all personal communication with friends was cut off.

About this time, W. G. McClellan, Burr Riggs, and others, plundered the houses of Sidney Rigdon and other brethren under pretense or color of law, or order from General Clark.

Said Joseph: "Thus, in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow prisoners, in chains, dungeons and jail, saw the close of 1838."

EDITOR'S TABLE.

DEATH OF PRESIDENT FRANKLIN DEWEY RICHARDS.

Just fourteen minutes after midnight, on the morning of December 9, 1899, Apostle Franklin Dewey Richards, President of the quorum of Twelve Apostles of The Church, died at his home in Ogden. He was born at Richmond, Massachusetts, April 2, 1821, and was the son of Phineas and Wealthy Richards. He was baptized by his father, in 1836, was ordained a seventy in 1839, an apostle in 1849, and became president of the quorum of Twelve Apostles when Apostle Lorenzo Snow was chosen President of The Church, in 1898. He was buried in the Ogden Cemetery, his funeral being attended by President Snow, the Twelve, and large concourses of people.

He filled many missions at home and in foreign lands, and his name is familiar to the Saints in all the world. It may truly be said that he served the people all his days, and that, too, in both a religious and a civil capacity. He held the important office of probate judge in Weber County from 1869 to 1883. Among his other labors he was historian of The Church, and in this capacity did much to preserve valuable data, civil and ecclesiastical. He was also the president of the State Historical Society.

He was among the first to recognize the value of mutual improvement among the young people, and established and presided over a successful association in Ogden two years before the general movement was inaugurated forming these associations in 1875. He was ever after interested in them, and was a dear friend to the youth of Zion.

He was an ideal Latter-day Saint. Kind, fatherly, loving—a man who won the respect and confidence of all who knew him.

When he spoke, all listened as to one who would utter only that which was good, and which would grieve none. He was thoroughly in accord with the spirit of Joseph Smith, his very being vibrating with the testimony of the prophet's divine mission.

One of the sweet traits of Brother Franklin's character was the exemplification in his life of the saying of Job: "Though he slay me, yet will I trust in him." He bowed always to the will of God, and endured much, but by such humility and endurance set an example that has strengthened others to bear more joyfully their burdens of life, and to yield instead of breaking into pieces. He was for Zion, true and faithful under all circumstances, and was one of the noblemen of the human race. If such as he are not exalted in the presence of the Lord, who then on earth will ever gain a glory? Thousands will remember his fatherly advice, his interested friendship, his kind words, his respect for authority and his deference for the servants of the Lord; and so remembering, will be better, and happier, and more charitable and loving, because Brother Franklin lived.

The Church will greatly miss him, and in every home in Zion there will be felt an indescribable loss, as when one who is dearly loved has said his last good night. His example will shine out like a beacon light, and well may we all exclaim: "You may count me with him. I wish to be with him, to associate with such as he, in the Kingdom of God throughout the ages of eternity." His memory, his character, his works, will be an inspiration to the living of noble lives by all who learn of him or knew him.

AN AMERICAN PORT IN CHINA.

Those who have studied the Philippine question and the problem of expansion from a commercial point of view, have realized that the question of our possessions in the Philippines was but a preliminary step to something further. The war with Spain led to political conquest, and that political conquest will lead us into commercial struggles. Commercial interests are very likely to drive

us onward just as they have driven Germany, Russia, and other nations into an aggressive foreign policy, and the question now forces itself upon us, Do we also want a port in China?

That country promises to be one of the greatest markets in the world, and about it are centered today the greatest commercial struggles of Europe. Russia has a port in China, and so have France, England and Germany, yet the commerce of France, Germany, or Russia in the Chinese Empire is not equal to that of the United States.

In 1893, our trade in China amounted to eight million dollars, chiefly from cotton and woolen goods. Within six years it has grown to twenty million dollars, and this seems to be but a small beginning of American commerce in the Celestial Empire.

Many advocates of expansion in the Philippines have had constantly in view its bearing on our Chinese trade. As neighbors to China, we shall feel that we are entitled to the highest commercial considerations.

From what has been said, the far reaching consequences of the step which the administration has just taken can be readily understood. Our ambassadors are instructed to obtain from Russia, France and Germany written assurances that our trade shall not be interfered with by any policy of annexation which may be followed by any of these nations. We shall stand shoulder to shoulder with England in demanding an open door, and the commercial interests of these two great Anglo-Saxon nations will demand from all other European countries adequate protection for their trade. One is naturally led to wonder whether the United States, when order and government are established in the Philippines, will not take the first opportunity to secure a port in China. At any rate, it is evident that no important changes can be made in that country without taking into consideration the interests of this country in that empire.

Russia and Germany have all given assurances of their intention to open the ports under their jurisdiction free to all foreign trade. Russia has taken great pains to assure the American people that there is a friendly feeling and interest in that country for the United States and that her ports are open to trade, and if the American people desire a "sphere of influence" it can be had in

Manchuria. This Chinese province is directly under Russian control. France has made no reply.

Strong hopes are now entertained that the Pacific will increase immensely in commerce with Asiatic countries, and there can be little doubt that the government will do everything in its power to promote American trade among our neighbors in the Orient.

A QUESTION ON TITHING.

A friend residing in Dingle, Bear Lake County, asks a question on tithing, and requests a reply through the ERA. His inquiry reads:

"Do people who are engaged in cattle and sheep raising, and who pay a tithing on their cattle or sheep, owe a tithing on the hay said cattle and sheep eat?"

The answer is, "Yes; provided the hay is not purchased." The law of tithing is very plain: First, the Lord requires all the surplus property to be put into the hands of the bishop of The Church; "and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

What is the tithing on the interest of the field? One-tenth of the hay, or grain, or vegetable product.

What is the tithing on the interest of the cattle? Every tenth calf, every tenth pound of butter or cheese, and every tenth gallon of milk.

In paying tithing, the point to remember is that all interest, increase and profit, should be tithed; and, further, the payment of tithing is a dealing with the Lord unto whom we owe it to be as liberal as he is with us, or in other words, to deal as liberally with the Lord as we hope that he will deal with us.

NOTES.

Irresolute people let their soup grow cold between the plate and the mouth.—CERVANTES.

“Tis never offered twice; seize, then, the hour
When fortune smiles, and duty points the way.”

Those love truth best who to themselves are true,
And what they dare to dream of, dare to do.—LOWELL.

The high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit, which finds him in employment and happiness.—EMERSON.

There are few things more beautiful than the calm, resolute progress of an earnest spirit. The triumphs of genius may be more dazzling; the chances of good fortune may be more exciting; but neither are at all so interesting or so worthy as the achievements of a faithful, steady and fervent energy.—DR. TULLOCK.

The true key to happiness in this life, is to make others happy. Many people are discontented because they look around and find others whose circumstances seem to be more favorable than their own. President Snow counseled the Saints, at the April conference, in 1899, to try to make others happy, and if they were in adverse circumstances, then to try to find some one whose condition was worse than their own. He asserted that pride is an abomination in the sight of the Lord. It is pride that would cause us to desire a better position than our fellows, but the Spirit of God will fill us with gratitude and thanksgiving, whenever we contemplate the many blessings which are bestowed upon us by our Heavenly Father. A knowledge of the Gospel is of more value to us, provided we shall be faithful in keeping the commandments of God, than all other blessings.

IN LIGHTER MOOD.

Employer: "You put that note where it will be sure to attract Mr. Smith's attention when he comes in, didn't you?"

Office Boy: "Yes, sir; I stuck a pin through it and put it on his chair."

* * *

"How is this, John; what made you put the children to bed so soon?" asked his wife, on her return home.

"Because they disturbed me in my writing, my dear."

"And did they allow you to undress them quietly?"

"No, that one in the corner screamed dreadfully."

"That one in the corner?" She goes and peeps. "Why, bless me, what have you done, John? That's Freddie Squall, from next door!"

* * *

A little boy with an interest in the meaning of familiar words, said to his mother:

"What is the meaning of 'civil'?"

"Kind and polite," answered the mother.

A puzzled look brooded for a second on the boy's face. Then he said:

"Was it a kind and polite war that was in this country once?"

* * *

Herr Scheel tells of a conscientious cornet player in one of his orchestras who gave an unexpected rendering of a well-known passage.

"Let's have that over again," requested Scheel, surprised at hearing a note which was not in the score.

The note was sounded again and again. "What are you playing?" he asked at last.

"I am blaying what am on ze paper," said the cornet player. "I blaz vat is before me."

"Let me have a look."

The part was handed to the conductor. "Why, you idiot," he roared, "can't you see that this is a dead fly?"

"I don't care," was the answer; "he vas there, and I blayed him."

OUR WORK.

ANSWERS TO MANUAL QUESTIONS.

A friend in Nephi, Utah, asks: "Question 17, Lesson 5, Manual for 1899-1900, reads: 'In authority what quorum stands next highest to the Twelve?' Should this be answered as above or below the Twelve?"

The answer suggests itself, the moment question 18 is read: "Next lower?" It is evident from this that question 17 means: "What quorum is *Higher* than the Twelve?" The order of the first three quorums of The Church is as follows: First Presidency, the Twelve Apostles, the Seventies. It is generally understood that the First Seven Presidents of Seventies with the senior president of the first sixty-four quorums of seventies, form the Quorum of Seventy, who, being unanimous, are equal in authority to the quorum of Twelve Apostles, or the First Presidency.

We have been asked to answer question 18, lesson 6, in this season's Manual: What is that sealed part (of the Book of Mormon) said to have contained? The following quotation from II Nephi 28: 10, 11, is a complete answer:

"But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept back in the book until the own due time of the Lord, that they may come forth: for behold, they reveal all things from the foundation of the world unto the end thereof.

"And the day cometh that the words of the book which are sealed shall be read upon the house tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth."

We have also been asked to explain question 8, lesson 5: "Until what time is this Priesthood to remain on the earth?" The intention of the question is evidently to draw out the statement of John the Baptist

that this Priesthood "shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." But the natural inquiry on rendering this answer, is: When the sons of Levi do offer such an offering, will this Priesthood then be taken away?

A number of explanations have been offered, some of which we give in order to show the variety of opinions:

1. Righteousness can not come by the law, therefore the sons of Levi can not under old conditions offer an offering unto the Lord in righteousness; hence the statement of the heavenly messenger is equivalent to saying that this Priesthood will never be taken from the earth. This, however, does not make it much clearer, because the time may come when, under new conditions, under a Gospel dispensation, the sons of Levi shall offer an offering unto the Lord in righteousness. If such a time may come, the query still stands unanswered.

2. The words of Oliver Cowdery are quoted as the proper explanation: "He said, 'Upon you my fellow servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'" (Pearl of Great Price, p. 71; also note 2, Lesson 5, Manual 1899-1900.) This would seem to answer the question except for the fact that Brother Cowdery's rendition is not the authorized version of the words of John the Baptist. If Oliver was right, why not have the correct rendering in Section 13 of the Doctrine and Covenants?

The inference that the word "until" conveys the idea that the Priesthood shall not remain after the sons of Levi make their offering in righteousness, is erroneous. Evidently John the Baptist only intended to give absolute assurance to the Saints, or to those who might become Saints, that the Priesthood would remain upon the earth for a sufficiently long period to accomplish all they could desire in righteousness, without intending to leave the impression that after that time it was to disappear. The Priesthood is to remain forever.

4. The Priesthood of Aaron, conferred on Aaron and his sons, will be taken away and the Priesthood of Elias take its place, as before the Mosaic law.

5. The Aaronic Priesthood will not remain forever. The time must come when every son and daughter of Adam that will and can be saved, shall have been saved, when repentance and baptism, and the temporal duties now devolving upon us will no longer be necessary, when all the functions and duties exercised in the Priesthood will be in that higher division of God's authority which we are taught to call the Melchizedek Priesthood. When this time comes, although the same

Priesthood (that is, authority or agency delegated by God to man) will exist, there will be no need of the particular functions in which it is now exercised, and therefore will not be exercised on this earth when it has reached its state of celestial perfection. We may, therefore, practically say that it will be taken away, being an appendage to the Melchizedek Priesthood necessary for the temporal and imperfect conditions under which we now dwell. With Paul, we may conclude that when that which is perfect is come, that which is in part will be done away.

Whichever of these is right, if any, matters little. We incline to the last named view, because when the sons of Levi do offer again an offering in righteousness to the Lord, the time may have come when the particular functions of the Aaronic Priesthood are no longer to be performed. Some may say that if sacrifices are to be restored, this Priesthood will be needed, but it must be remembered that sacrifices were offered in the Gospel dispensations of Adam, Enoch and Abraham, long before the lesser Priesthood was conferred upon Aaron and his sons. Be that as it may, it matters not. It is wholly immaterial to the student of "The Dispensation of the Fullness of Times" whether or not the Priesthood is to be taken away at the time inferred, so long as he is assured that it is to remain until the sons of Levi make an offering in righteousness. When that time comes, we will doubtless have further light upon it. In the meantime, question 8, lesson 5, should be answered by simply quoting the words of John the Baptist: "Until the sons of Levi do offer again an offering unto the Lord in righteousness."

BOOK REVIEW.

A readable book, a useful addition to home literature, is "Sketches of Missionary Life," by Edwin F. Parry, recently of the Presidency of the European Mission. The little volume is divided into fifteen chapters, each full of incidents and experiences which tend to awaken faith in God, while at the same time they teach valuable lessons. One good feature of the book is that it can be read and understood by the boys and girls, who become intensely interested in the stories of the hand-dealings of the Lord with his servants in the missionary field. The purpose in its publication was to supply "fresh reading matter of a wholesome character to the youth of Zion." The book well fills its mission. George Q. Cannon & Sons Co., Salt Lake City. Price, 50c.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

November 20th, 1899. Smallpox is reported to have broken out in Sanpete County. Five cases are said to exist in the town of Sterling, and the place is quarantined. * * * General McArthur enters Dagupan finding it deserted. General Wheaton's troops had already been there and had withdrawn. * * * The German Emperor and Empress arrive in England on a visit to Queen Victoria. An enthusiastic welcome is accorded them.

21st: Vice-President Garret A. Hobart dies at his home in Paterson, N. J., at 8:30 o'clock this morning. President McKinley issues a proclamation to the people of the United States announcing the death, in which the following appears:

In sorrowing testimony of the loss which has fallen upon the country, I direct that upon the day of the funeral the executive offices of the United States shall be closed, and all stations of the army and navy shall display the national flag at half-mast, and that the representatives of the United States in foreign countries shall pay appropriate tribute to the illustrious dead for a period of thirty days.

* * * General Lawton is crowding the insurgent forces very hard. Reports from the field show great hardships suffered by the American troops on account of the rapidity of the advance. Many men and some officers are nearly naked, their clothing having been torn to pieces getting through the jungles, and are barefooted, their shoes being literally worn off their feet.

22nd: Joseph E. Taylor is fined \$150 for unlawful cohabitation. The court asks the accused for a promise to obey the law hereafter, but he refused to commit himself as to the future.

23rd. The American forces continue to closely crowd Aguinaldo, and the rebellion is believed to be practically at an end. * * * A desperate battle is fought between the Boers and English at Belmont. The British win a great victory but it is dearly bought.

29th: In a great fire in Philadelphia, by which \$2,000,000 of property is destroyed, the building of the great publishing house of J. B. Lippincott & Co., is completely ruined.

30th: By a telegram from his wife, received this morning, it is learned that Oscar Eliason, the celebrated young Utah magician, has been shot and killed in Australia. No particulars are given.

December 3rd: The report of the postmaster-general is made public. It shows the total expenditures for the fiscal year ending June 30, 1899, to be \$101,632,160.92, while the receipts from all sources were \$95,021,384.17, leaving a deficit of \$6,610,776.75.

4th: Congress opens in Washington. In the House of Representatives David B. Henderson, Republican, of Iowa, is elected speaker. When the roll is called, upon reaching the name of Brigham H. Roberts, of Utah, Representative Robt. W. Tayler, of Ohio, objects to his taking the oath and the representative from Utah is ordered, by the speaker, to stand aside. Upon the completion of the roll call a resolution referring the question of Roberts' admission to a committee is presented by Mr. Tayler and by agreement goes over for one day.

5th: The House of Representatives adopts the Tayler resolution referring the Roberts' matter to a committee for investigation. * * * President McKinley transmits his message to Congress. The message opens with a tribute to the memory of the late Vice-President Hobart. Reference is then made to the unusual prosperity of the country; the business with foreign countries; receipts and disbursements of the government. The President recommends the maintenance of the gold standard, suggests that additional powers be given to national banks, and urges that Congress confer "the full and necessary power on the Secretary of the Treasury and impose upon him the duty to uphold the present gold standard and preserve the coins of the two metals on a parity with each other, which is the repeatedly declared policy of the United States." He calls attention to the value of an American Merchant Marine and the necessity thereof to a proper national development. Indirectly the President favors subsidies to increase the merchant shipping. Trusts are referred to and Congress recommended to ascertain and assert what power it possesses to suppress unlawful and hurtful combinations. The message treats at length upon our foreign relations; the Philippine question; the peace with Spain; praises the volunteers; recommends liberal appropriation for the navy, and modifications in the pension laws; refers to affairs in Hawaii, and recommends a form of temporary government for Porto Rico.

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"THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

I.

In January, 1885, under the somewhat peculiar circumstances of the times, I was sent on a mission to the Sandwich Islands. I sailed from San Francisco on the steamship *Mariposa* on the 2nd day of February following, remaining upon this mission until July, 1887. Not long after my arrival on the islands, I received a communication from Elder George Reynolds, enclosing the following letter over the signature of James H. Fairchild, at that time President of the Oberlin College, Ohio, the same being a clipping from the *New York Observer* of February 5, 1885, which had also been copied into *Frank Leslie's Illustrated Sunday Magazine*. Brother Reynolds suggested that I call upon Mr. L. L. Rice, of Honolulu, with the view of inquiring more particularly into this matter, which I did at the first opportunity. I subsequently narrated the circumstances of my interviews with that gentleman in a communication which was published in the *Deseret News*, over the *nom de plume* "Islander," which gives a detailed account of a

subject which I think still possesses sufficient interest to be presented to the readers of the ERA.

The following is Mr. Fairchild's letter:

SOLOMON SPAULDING AND THE BOOK OF MORMON.

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spaulding will probably have to be relinquished. That manuscript is doubtless now in the possession of Mr. L. L. Rice, of Honolulu, Hawaiian Islands, formerly an anti-slavery editor in Ohio, and for many years state printer of Columbus. During a recent visit to Honolulu, I suggested to Mr. Rice that he might have valuable anti-slavery documents in his possession which he would be willing to contribute to the rich collection already in the Oberlin College Library. In pursuance of this suggestion, Mr. Rice began looking over his old pamphlets and papers, and at length came upon an old, worn and faded manuscript of about 175 pages, small quarto, purporting to be a history of the migration and conflicts of the ancient Indian tribes which occupied the territory now belonging to the States of New York, Ohio and Kentucky. On the last page of this manuscript is a certificate and signature giving the names of several persons known to the signer, who have assured him that to their personal knowledge the manuscript was the writing of Solomon Spaulding. Mr. Rice has no recollection how or when this manuscript came into his possession. It was enveloped in a coarse piece of wrapping paper, and endorsed in Mr. Rice's handwriting, "A manuscript story."

There seems no reason to doubt that this is the long lost story. Mr. Rice, myself and others compared it with the Book of Mormon, and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon, in imitation of the English scriptures, does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of the lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.

JAMES H. FAIRCHILD.

The letter to the *News*, under date of Honolulu, Sandwich Islands, June 24, 1885, follows:

On the morning of the 16th of April, my companion and I made our way to Punahou, about two miles from Honolulu, to the residence of Mr.

J. M. Whitney, son-in-law of Mr. L. L. Rice, with whom the latter is at present living.

On going to the house we met a very aged, but intelligent-looking man at the rear of the dwelling, whom we found to be Mr. Rice. After introducing ourselves, I informed him that I had seen an article, published in the paper by Mr. James H. Fairchild, relative to Mr. Spaulding's romance, from which it was alleged the Book of Mormon was derived, and that interest and curiosity had led us to call on him, in the hopes of seeing it, and of having some conversation with him on the subject. He invited us into the parlor, and when we were seated he asked,

"Are you Mormons?"

Of course to this we had but one unequivocal answer. He then enquired how long we had been in the country, our business, etc., to all of which we gave appropriate answers, so that he seemed satisfied that we had come no great distance for the special object of our visit. He then began to talk about as follows, to the best of my recollection:

"I have no objection to showing you the manuscript; you shall see it, but it is of no value to anybody. I have, with others, compared it with the Book of Mormon, and I undertook to copy it, but ran out of paper before I got it finished and so discontinued it. There is not one word or sentence in it in common with the Book of Mormon. The only possible resemblance is: they both purpose to give an account of American Indians. This manuscript is nothing but a simple story about the tribes of Indians supposed to have inhabited the country in the vicinity of Connaught, Ohio, where some ancient mounds existed, and it is a very poor story at that. It came into my possession in 183—, when Mr. Winchester and I bought out the printing establishment formerly owned by Mr. E. D. Howe in Painsville, Ohio, in connection with a large number of old papers found in the place and turned over to us with it. I have had it ever since in my possession. I have looked at it scores of times, and often thought I would look into it to see what it was, but never did until a year ago, on the occasion of President Fairchild's visit. Since then I have often wondered that I did not long ago destroy it with other worthless papers. I have recently had letters from several parties making inquiries about this manuscript, and all desiring to obtain possession of it. Mr. Howe thinks he has a claim upon it, but I have told them all they cannot have it. When I get through with it, I shall most likely deposit it in the Oberlin College Library, as I have promised President Fairchild."

I remarked: "There is no use disguising the fact that we would like to obtain it, or a copy of it," to which he very emphatically replied: "Well, sir, you can't have it."

He went into another part of the house and soon returned with a parcel wrapped in a piece of old, brown wrapping paper, and fastened with an old, tow string. I judge the manuscript to be six and a half inches wide and eight inches long, and about an inch in thickness. Holding the parcel before my eyes, he said: "This is just as I received it, and as it has been in my possession for over forty years, tied with that same string. You see that pencil writing? That was written there before it came into my hands."

This writing in pencil, quite legible, was "Manuscript Story." "But," continued he, "this writing in ink I foolishly wrote there myself very recently; I suppose I ought not to have done it, but with that exception it is just as it came into my hands, and as it has remained for over forty years."

This writing in ink was as follows: "Writings of Solomon Spaulding," and was inscribed partly over the "Manuscript Story" written in pencil. Mr. Rice then untied the tow string and took off the wrapper, when we saw a time-worn, dingy, somewhat dilapidated old manuscript. I glanced over a portion of the preface, which set forth that in consequence of the existence of large mounds in the vicinity of Conneaut, indicating the former occupation of the country by a numerous people, etc., the author had been induced to write, etc., etc. I do not pretend to give the text, but merely the sense as I gathered it from a hasty glance. Mr. Rice called our attention to the certificate on the last page, which was referred to by Mr. Fairchild in his article published in the *New York Observer* of February 5, 1885. This certificate gave the names of several persons, known to the writer and signer of the same, who had made affidavits, which the certificate says were "on file in this office," to the effect that they "personally know this manuscript to be the writing of Solomon Spaulding." The certificate and the signature are in the same handwriting, and are those of Doctor Philastus Hurlburt, or rather, the signature is plain, "D. P. Hurlburt."

Mr. Rice is now about 84 years of age, but he is in good mental and physical condition. He chatted freely relative to his early recollections and acquaintances, not forgetting to give us his mind respecting plural marriage. He said: "I was well acquainted with Sidney Rigdon, both before and after he became a 'Mormon,' and I have heard him preach as a Campbellite and as a 'Mormon.' He was a very smart man, but I never knew the cause of his leaving your Church, or whether he ever denounced 'Mormonism' and the Book of Mormon or not."

I said: "One cause of his leaving the Church was that he assumed to be the guardian and leader of the Church after the death of the

Prophet Joseph, while that authority had been conferred through Joseph Smith upon the Twelve Apostles; and that to my knowledge, Mr. Rigdon had never at any time denied or denounced either 'Mormonism' or the Book of Mormon."

He said: "I was very well acquainted with Joseph Smith in Kirtland, and I saw him once in Nauvoo." He was also quite well acquainted with Sister E. R. Snow Smith: he said she used to write poetry for his paper, and he always thought her "a very nice, intelligent young lady," and wanted to know if she was still living. As he had refused so emphatically to part with the manuscript or allow it to be copied, I asked him if he would part with the copy he had made, so far as he had gone, for reasonable compensation for his time and labor. At first he refused, but after some talk on the subject, he promised to write Mr. Fairchild by the next mail, and if he made no objection he would perhaps do so.

There is no doubt that this is the identical, much-talked-of, long-lost, much-believed, but very innocent "Manuscript Found." The facts already demonstrated beyond contradiction stamp its identity with unmistakable certainty. In 1834, it was obtained by Hurlburt from Jerome Clark, at Hardwicks, New York, upon an order from Mrs. Davidson, the widow of Solomon Spaulding, certified to as being the writing of Solomon Spaulding by several persons personally knowing the fact, and subscribed to by D. P. Hurlburt himself, by whom it was taken to the printing establishment of Mr. E. D. Howe, the reputed author of "Mormonism Unveiled," and transferred to Mr. L. L. Rice on his purchasing the printing establishment, and by Mr. Rice preserved until now, without even knowing what it was, for some forty years. It seems that the hand of Providence is plainly visible, for some wise purpose, in the whole affair. And now it has been carefully examined and compared with the Book of Mormon by Mr. L. L. Rice, Mr. James H. Fairchild, President of the Oberlin College Library, Ohio, and by others, and by them declared without similarity in name, incident, purpose or fact with the Book of Mormon. Mr. L. L. Rice declared to Brother Farr and myself that he "believed it to be the only romance of the kind ever written by Mr. Spaulding; and", said he, "somehow I feel that this is a fact."

From his remarks we inferred that it was his belief that the reason it was not published by Mr. Spaulding himself was because it was not worth publishing, "For," said he, "it is only a very simple story, and a very poor one at that."

Taking this statement as the unreserved judgment of an old editor and a newspaper man, who has not only carefully read it and compared it with the Book of Mormon, but with his own hand copied about two-

thirds of it, his opinion must be accepted as of great weight; and it corresponds with the alleged message sent by Mr. Patterson with the Manuscript, when it is said he returned it to Spaulding, "declining to print it," and said, "Polish it up, finish it, and you will make money out of it." It no doubt needed, and still needs, a great deal of "polish."

On the first instant, (May 1st, 1885,) Brother Farr and I called again on Mr. Rice, when he allowed us to examine the "Manuscript Found." We read the preface and two chapters of the manuscript, which we found what I would call rather a far-fetched story about the discovery of some "twenty-eight sheets of parchment" in an "artificial cave" about "eight feet deep," situated in a mound on the "west side of the Conneaut River." With this parchment, which was "plainly written upon with Roman letters in the Latin language," was a "roll of parchment containing the biography of the writer."

The first two chapters which we read purport to be a translation of this biography, which sets forth that the writer's name was Fabias, that he was "born in Rome, and received his education under the tuition of a very learned master, at the time that Constantine entered Rome, and was firmly seated as Emperor," to whom Fabias was introduced and was appointed by him one of his secretaries.

Soon after this, Fabias was sent by Constantine "with an important message to a certain general in England." On the voyage the heavens gathered blackness, obscuring the sun and stars, and a terrific storm arose which continued unabated for five days, when it lulled, but the darkness continued. They were lost at sea. They began to pray "with great lamentations," etc., when a voice came telling them not to be afraid, and they would be taken to a "safe harbor." For five days more they were swiftly driven before the wind and found themselves in the mouth of a very "large river" up which they sailed "for many days," when they came to a village and cast anchor. The natives were alarmed, held a council, and finally extended towards them the hand of friendship, made a great feast for them, sold them a large tract of land for "fifty pieces of scarlet calico and fifty knives," and established with them a covenant of perpetual peace.

Not daring to venture the dangers and uncertainties of the unknown deep over which they had been so mysteriously driven, they concluded it better to remain than attempt to return to Rome, etc., etc. The ship's company consisted of twenty souls, seven of whom were young women who had embarked at Rome to visit their relatives in England. Luian or Lucian was the name of the captain of the vessel, and Trojenous was the name of his first mate; one of the sailors is called Droll Tom

another Crito. There were three ladies of rank among the women. On motion of one of the sailors the women chose their husbands; Lucian, Fabias and Trojenous were of course selected by the three ladies of rank, but six poor fellows had to go without wives, or marry the natives, etc.

This is about the thread of the story so far as we have read.

Among those who had written to Mr. Rice for the manuscript were Eber D. Howe, of Painsville, Ohio, (since which Mr. Rice informs me he had a stroke, and was supposed to be on his death-bed); Mr. A. B. Demming, also of Painsville; Albert D. Hagar, librarian of the Chicago Historical Society, Chicago; and Mrs. Ellen S. Dickenson of Boston, grand-niece of Solomon Spaulding. Mrs. Dickenson demanded that the manuscript be sent forthwith to her or to Mrs. McInstry, from whose mother it had been "stolen by D. P. Hurlburt." She also asserted that she is writing a book against the "Mormons," and desired the manuscript from which to make extracts, provided it is the one that Hurlburt stole "which she scarcely thinks is the one." Mr. Demming says he does "not think it is the Manuscript Found," for it is rumored that Hurlburt sold it to the "Mormons," and they destroyed it, which he says, "I believe to be true." He was nevertheless clamorous to have this manuscript sent to him immediately, for, writes he, "I desire to make extracts from it as I am writing a book, to be entitled 'The Death-blow to Mormonism.'" Joseph Smith of the Reorganized church did not ask for the manuscript for himself, but that it might be sent to the Chicago Historical Society, 140 and 142 Dearborn St., Chicago, for preservation. Mr. Hagar, secretary or librarian of said society, desired it also sent there, and promised to defray the postage or expressage, and to have it neatly bound, etc., etc. But Mr. E. D. Howe laid claim to it on the ground that when he sold his printing establishment to his brother, from whom it was turned over to Messrs. Rice & Winchester, in 1839, the manuscript was inadvertently turned over to them with the office. He further states in his letter that the manuscript was left in his office by D. P. Hurlburt, pending efforts to obtain evidence against the Book of Mormon. Mr. Rice showed all these letters which we carefully read and noted. Mr. Demming, who is a reverend gentleman, wrote two letters, both of which seemed to savor of a spirit smarting under the sting of conscious imbecility, and reeking with venom and the bitterness of gall.

Mr. Rice informed us that his friends, among them the Rev. Sereno E. Bishop, of Honolulu, had advised him not to allow the "Mormons" to get hold of a copy of the manuscript. When I asked them for what reason, he replied, "What, indeed?" The old gentleman had a son in the States who is a minister, (to whom Mr. Demming's letters were addressed,) and

he wrote him to make enquiry respecting the existence of Messrs. Aaron Wright, Oliver Smith and John N. Miller, who testified to the identity of the manuscript as Spaulding's writings, and he found them to have been "veritable persons, but they are now all dead." This was the statement which Mr. Rice made to us. Here is a copy of the certificate:

"The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlburt." (The signature is written as here given.)

I made another visit to Mr. Rice a few weeks ago, and read several more chapters of the manuscript.

We again took a good look at the manuscript, which had been returned to him by Mr. Hide, a minister to whom it had been loaned for a time, and by whom I suspect it was copied, although I do not know. We counted the pages and found 169 numbered pages and one and two-thirds pages not numbered, and two loose sheets not apparently belonging to the manuscript, which made in all 175; less pages 133 and 134 which are missing.

Mr. Rice said that when he was publishing a newspaper, the *Republican Monitor*, at Cazenovia, New York, he published a very interesting story entitled, "Manuscript Found," and some ten or fifteen years later, while editing the *Ohio Star*, at Ravenna, Ohio, he republished this story, which was a romance predicated upon some incidents of the Revolutionary War. He was of the opinion that the name of this story by some means had been confounded with Spaulding's manuscript or writings, and that this is the only novel that Spaulding ever wrote.

I also read another letter from Mr. A. B. Demming, fairly clamoring for the possession of the manuscript. He said he had called on E. D. Howe and D. P. Hurlburt, and spent several days with one and the other of them on the subject of the manuscript, and urged that it be sent at once to Mr. Rice's son, in Painesville, Ohio, with instructions to let no one know of the fact but Mr. Demming.

On June 15th, 1885, I called upon Mr. Rice again in company with a couple of the brethren, to read a little more of the manuscript. He informed us that he had that day forwarded the original to the Oberlin College Library in care of a lady who was going there, and then made us the following proposition: to let me have the copy he had now finished provided I would have it printed verbatim, complete with erasures, or crossed out parts in italics, and explanation in preface: and after printing, to send fifty copies to Oberlin, twenty-five copies and the manuscript back

to him. I accepted the proposition, and he was to draw up a paper setting forth these terms, and he would deliver the copy of the manuscript and a copy of the agreement into my hands at 6 p. m.

When I returned at the appointed hour, he took me to his room and said: "Mrs. and Mr. Whitney (his daughter and son-in-law) have protested against my letting you have the manuscript until I get the consent of President Fairchild. Now, in view of my promise to you, this places me in a very embarrassing position, for I want to please them, and I regret having to fail in my promise to you; but I think it best to postpone the matter for two or three weeks until I can hear from President Fairchild."

"What reason," I asked, "do they give for their objection? We agree to your proposition; it is all your own way. The original is beyond our reach, and we could have no other than the most honest motives, with all the expense on our part, in carrying out your proposition."

The only answer was; "They are not as liberal as I am." I do not know whether this meant that they wanted something more for it, or that they were not as liberal in their sentiments or feelings toward us. I took the last meaning.

I then said, "Well, Mr. Rice, my curiosity leads me to desire to read it, and I would be pleased if you would lend it to me to read." To this he consented, provided I would return it when I got through. So I brought it home with me, and had it from the evening of the 15th to the morning of the 21st, when I sent it back. I got home with the manuscript on the evening of the 16th.

We read it. It is a shallow, unfinished story, but withall somewhat interesting in parts, as containing some ideas which the author must have gathered from the traditions of the Indians. * * *

Mr. Rice claims that his copy is *verbatim et literatim* copy, with scratches, crosses and bad spelling all thrown in. The names "Sambol," "Hamboon," "Labaska," "Labona," "Lamesa," "Mammoona," occur in the story, which might easily be changed. Mammoths were the author's beasts of burden. The two principal tribes of Indians were "Ohions" and "Kentucks," with numerous adjacent tribes—"Sciotams," "Ohons," etc.

THE METHODS AND MOTIVES OF SCIENCE.

BY DR. JAMES E. TALMAGE, PROFESSOR OF GEOLOGY IN THE
UNIVERSITY OF UTAH.

It is possible that a question may arise in the minds of some as to the propriety of this choice of subject for treatment within these sacred precincts.* The thought, if it occur at all, is probably dependent upon the very prevalent idea that science is a man-made system, of earth earthy; and that its study is attended with possible if not certain dangers to the faith which man should foster within his soul toward the source of superior knowledge and true wisdom. Indeed, there are many who openly declare that a man cannot be both scientific and religious in his views and practices. Yet there is probably little justification for this conception of supposed antagonism between the healthful operation of man's reason in his effort to comprehend the language of God as declared in the divine works, and the yearnings of the human heart for the beauties of the truth that is revealed by more direct communication between the heavens and the earth. It is not my purpose on this occasion to deal with the trite topic of religion versus science, but rather to speak of the motives that impel the scientific man in his labor, and the fundamental principles of his methods. Such an inquiry, if prosecuted in the spirit of scientific research, cannot be out of place even here; and, if the effort be strengthened by our instinct of reverence for truth

*Address delivered in the Logan Temple.

and its divine source, it will be found to be friendly to faith and akin to worship.

The word "science" with its many derivatives, and such combinations as "scientific habits" and "scientific spirit" are of common usage today. In spite of the vague and indefinite way in which these and other expressions are used by those who are habitually inaccurate in their sayings and doings, the terms have come to have a meaning specific and definite. Science is not merely knowledge; a simple accumulation of facts, of however valuable a kind, would not constitute a science, any more than a collection of brick and stone, wood, iron and glass, sand, lime, and all the other necessary materials of construction, would constitute a house. The parts must be placed in proper relative position, and only as this true relationship is established and maintained, will the structure approach completeness, or even the condition of convenient service. Science is collated knowledge; its materials are arranged in orderly manner, its facts are so classified and placed as to afford for one another the advantage of mutual support, as the walls bear the roof, and the foundations the walls.

Our rational conclusions regarding the propriety of any occurrence or cause of action are based on two distinct mental processes:—(1) observation and apprehension of facts, and (2) the shaping of opinions and judgments in accordance with those facts. Concerning such Winchell has said, "Aptness, readiness, and spontaniety in the execution of those processes constitute what we mean by the *scientific habit*. Eagerness to act on determinations reached by such processes is the *scientific spirit*. The scientific habit of mind is therefore the precise habit required for most just judgments within the sphere of all activities possessing an ethical character. * * * This spirit, first of all, loves the truth supremely. It feels that the passive acceptance of error is an affront to truth and intelligence. It therefore seeks earnestly to arrive at truth and to avoid error either in conception or conclusion. It therefore maintains a habit of watchfulness and scrutiny. It seeks to be accurate in its observation of facts, in its collocation of them, and in the inferences drawn from them. It is cautious; it pauses and reflects; it repeats its observations; it accumulates many facts to enlarge the basis of its generalizations. It enounces

inferences tentatively and verifies them at every opportunity. It refuses to swerve from the teachings of the evidence. Interest, prejudice, friendships, advantage, all must be pushed aside. An attitude of absolute indifference toward collateral ends must be maintained. It knows no motives but one, that is the exact truth. This is true judicial attitude. It is an ideal attainment. Probably under human conditions it is never reached; but the scientific spirit approaches it as the asymptote approaches the curve."

This spirit is that of the just judge who is above all human temptation toward bias or prejudice, and in this degree well may we call it an ideal attainment. Man is a creature of bias, a bundle of prejudices, some of them good, many of them assuredly bad. The world teems with dread examples of this prejudice; we scarcely know where to look for unbiased decision. This spirit sits in judgment, but not as the dumb jury in the box, sworn to decide upon such evidence and that only, as sharp-witted lawyers are able to bring forward, or such as a biased judge may see fit to allow; compelled to ignore every fact, the admission of which has been ruled out through some technical victory of the interested pleader; not sworn to render a verdict according to the law as construed by the court, who may or may not be true and worthy; but sworn to try every issue by the most crucial tests, to search for evidence in every nook and corner of the world; to count no costs of court in securing testimony, to search not for evidence on one side alone, but for evidence though it prove or disprove, to construe the law in the spirit of the law-maker and according to equity, to strive not for triumph but for truth, to know no victory but the discomfiture of error and the vindication of right. This spirit will impel him upon whom it rests to a condition at least approaching absolute unselfishness; he must sink himself with all his desires and preconceived opinions, into oblivion. As he works, he is a machine finely constructed, nicely adjusted; responding to every manifestation of force, recording every movement, calm, deliberate, unemotional. Not as the magnetic needle, which is held by the attractive force of that greater magnet, the earth, so that it cannot move in response to another force, unless this latter be strong enough to overcome the earth's directive power; but like

the *astatic* needle, the pronounced tendency of which to swing North and South is overcome, so that it is rendered free to recognize and obey the outer force.

With such purpose and motive the scientific man strives to develop his power of accurate observation, and to train his reason in the forming of judgments on the facts supplied through observation. Every teacher knows how deficient is the ordinary student in the performance of these processes. Observations incomplete, and in other ways unreliable as a basis for opinion and judgment, are in the usual order. It is difficult to bring the mind into a condition of neutrality; we persist in thinking that we see things as we believe they ought to be, or perhaps as we would like to have them, rather than as they are. Lack of skill in observation, aided by active and untrained fancy, is capable of working miracles on a scale otherwise unknown. It is said that the veteran microscopist, Dr. Carpenter, once had his attention directed to the work of a young student, who offered for inspection a marvelous collection of drawings representing alleged revelations of the microscope; there were animals never seen before or since by others; and all of these he had discovered, so Dr. Carpenter was told by an enthusiastic acquaintance, in spite of his inexperience and the imperfections of his instrument. The master's reply was: "Say not in spite of but because of those disadvantages."

May I offer another illustration? A tyro in the use of the microscope found a dead cat lying in a pool of water; the water was stagnant and filthy; he placed a drop under his glass, and saw to his amazement numerous living creatures darting through that liquid drop, which to them was a world, chasing, tearing, rending, devouring one another. Those creatures he declared, though infinitesimally small, had all of them the general appearance of cats; the departed spirits of all the cat tribe were there congregated. Confident of the result of a further observation, he put the carcass of a dog in another pool, and when decay had reached a convenient stage he examined that water and demonstrated to his own satisfaction that the liquid was swarming with canine ghosts. 'Tis a pity he did not mix a drop of water from each of the pools; he might have heard the savage barks and have seen the fur fly. He confidently communicated to a friend that he had found the

land, or rather the water, of departed spirits. The friend proceeded to test his conclusions, and fully demonstrated their falsity. Wherein lay the error? Was it in the glass? No, the second observer used the same instrument; it rested with the man. One was in a fit condition to consider evidence and to give judgment, the other was prejudiced; one was sober, the other was drunken with the wine of his own bias; one was sane, the other mad. Even in the seemingly simple operation of sketching, but few are able to show a thing as it is; some features are sure to be exaggerated, others suppressed; characteristics not appearing in the original are introduced, and essentials are entirely omitted. I speak not of the ideal representations in the work of the artist, his purpose is not so much to copy nature as to portray the beauties, which, while appealing to his trained eye, may be beyond the perception of others.

But even the highest development of skill in observation does not insure correctness of judgment. We may err in interpreting the simplest facts, and the same fact may impress different people in many ways. A well-trained ear might be able to analyze the ticks of a telegraphic receiver, but a knowledge of the code is essential to a proper interpretation of the sounds. We blame the barometer as an untrustworthy instrument, if a rise be not followed by fine weather, or a fall by rain; forgetting that it revealed a change of atmospheric pressure only, and that the definite prophecy of fair or other conditions was not made by the barometer but by ourselves, as a judgment which was perhaps poorly supported.

The cultivation of the scientific spirit has been objected to for many reasons. We are told that it is opposed to the poetic impulse and tends to quench the emotional fire which is essential to the growth of man's perfect nature; and that it is therefore bad. Such a conclusion is hastily drawn; it is contrary to fact. There is no truer poet than the man of science, he must needs indulge his imagination as much as does the singer who deals with sweet sounds, the one who pours out his soul in verse, or he who finds expression for his ideal in beauteous forms in stone, or in colors in canvas. But the scientific man knows that when he sings, the demands of melody and the requirements of harmony

may lead him to exaggeration; he remembers that when he makes verses his ardor to secure rhythm and rhyme may intoxicate him; that in the use of chisel and brush he aims rather to please than to teach.

As already stated, the purpose of art is not simply to imitate nature; else photography would be in higher esteem than painting; for it is an evident fact that the good photograph is a likeness representing the subject as it is, while the painted portrait is often an attempt to show forth the artist's ideal. Art strives to recognize and portray this ideal in nature. The mission of poetry, which is but one manifestation of the spirit of art, is to please, incidentally it may teach, but its prime purpose is not didactic. The poet's effort is to find and show forth beauty. And yet the scientist is poetically inclined; he is a lover of beauty in its highest, purest phases. He stands side by side with his brother the poet, in the presence of the simplest manifestations of beauty, admiring the colors of the flower, entranced with the sweet song of the bird and the murmuring of the wind. But he goes farther than his brother, analyzes the color and the sound, and strives to trace these effects back to their causes.

There are other and higher manifestations of beauty than those which appeal only to eye and ear, harmony of color and sound. There is the beauty of adaptation, the fitting of purpose to end, the existence and operation of law. To this, the highest type of beauty, the scientist is passionately devoted. He is a lover of beauty for its own sake; not because it pleases his eye or ear, but because it appeals to his reason and judgment; he loves it for its intrinsic worth. Novelty sways him but lightly; truths to others old and gray, are yet youthful and rosy to him; his affection knows no cooling as the charms of fresh acquaintance disappear; he cares less for the face and the figure than for the heart and its prompting. Tell me, which is the true lover and which the admirer only, he who is charmed by complexion and bust, or he who is attracted by the spirit, though it be encased in a body that is feeble and scarred? Let the poetic feeling be indulged; its indulgence oft-times marks the higher moments of our existence; but in these exalted states we do not work methodically and systematically; as Winchell has said, were the Creator to unveil his

face to us, our power of work would be gone, we could do naught but worship.

Again, I hear some say that this scientific tendency is of doubtful propriety, for being cold, calculating, discerning, judging, its devotee being cautious and at times even skeptical, he has no place in his soul for trusting, all-abiding faith; in other words, that the scientific spirit being in contrast with the poetic, is opposed to faith. The conclusion upon which such a statement rests is plain, that he who makes it classes faith as a poetic impulse, an emanation of the art spirit. As if faith were a mere emotion, its purpose solely to please; as if it had its foundation in the sweet but yet light bubblings of poesy. It has a deeper seat, a firmer anchorage. Liken it to a tree, then its roots penetrate to the profoundest recesses of the soil. The scientific spirit is the fruit of that tree. None sees more clearly than does the scientist the necessity of all-abiding trust, none recognizes more readily than he the existence of laws which he has scarcely begun to comprehend, the results of which are nevertheless exalting. Faith is not blind submission, passive obedience with no effort at thought or reason. Faith, if worthy of its name, rests upon truth; and truth is the foundation of science.

The scientific worker pursues his investigation step by step, inviting inspection and criticism at every stage. He makes as plain a trail as he can, blazes the trees of his path through the forest, cuts his footprints in the rocks that others may more readily follow to test his results. He welcomes every new worker in the field, for the work of others will diminish the chances of error going undetected in his own. The scientific man welcomes the stimulant of competition, but he has no room within his soul for feelings of rivalry.

In this day competition is severe, even fierce indeed; but the scientific spirit would make it friendly and ennobling. Its possessor acknowledges freely and gladly the aid he has gained from others. I see about me men who are ungrateful in the extreme, knowing only their own achievements, and having but a blind eye for all that was done before, and which made their work possible. They seek to blot out from the canvas on which they are permitted to work, the whole background of the picture, failing to see how they spoil

their own foreground by so doing. I have little sympathy for the man who boasts that nothing was done in the field till he came in at the gate. And so of the bricklayer who thinks that he and he alone has reared the house, while but for the stonemason he would have had no foundation on which to build. The man who comes into position and immediately sets about demolishing the work of his predecessor, or, if he cannot dispense with it, who hides it, or disguises it, that it might appear as his own, has none of the scientific spirit, which is the spirit of manhood and of honor. Shame upon him who speaks slightly of those who pioneered the way and made the path along which he travels with comparative ease! Double shame on the boy who sneers at the old-fashioned ways of father and mother; perhaps they were more typical representatives of the spirit of true propriety in their early days than is he in his.

As with individuals so with institutions. There are some that seek to grow upon the ruins of others. The promoters of such see no good outside their own plans. They detest competition, and feel that they have a patent to the field. They advertise by denouncing others. Modesty has not a seat within their walls, manhood resides far from them. Look at the business advertisements of the day: every manufacturer, merchant, or huckster warns you against all others of his trade. He is a paragon of perfection, and the only one of his kind.

The scientific spirit acknowledges without reserve the laws of God, but discriminates between such and the rules made by man. It abhors bigotry, denounces the extravagances of the blind zealot, religious or otherwise, and seeks to perfect the faith of its possessor as a purified, sanctified power, pleasing alike mind and heart, reason and soul. In the charges that have been preferred by the theologians against science, and the counter accusations by the scientists against theology, it is evident that in each case the accuser is not fully informed as to what he is attacking. Irrational zeal is not to be commended; and the substitution of theory for fact, though often declared to be the prevailing weakness of the scientist, is wholly unscientific.

But it is easy to denounce; so to do is a favorite pastime of ignorance. That scientific theories have been and are being dis-

carded as unworthy because untrue is well known; but no one is more ready to so renounce than the scientist himself. To him a theory is but a scaffolding whereon he stands while placing the facts which are his building blocks; and from these he rears the tower from which a wider horizon of truth is opened to his eye. When the structure is made, the scaffold, unsightly, shaky, and unsafe, as it is likely to be, is removed. 'Tis not always possible to judge of the building from the rough poles and planks which serve the temporary purpose of him who builds. Yet how often may we hear from our pulpits, usually however when they are occupied by the little-great men, scathing denunciations of science, which is represented as a bundle of vagaries, and of scientific men, who are but Will-o-the-wisps enticing the traveler into quagmires of spiritual ruin. Would it not be better for those who so inveigh to acquaint themselves with at least the first principles of the doctrines of science? So general has this practice become amongst us, that the most inexperienced speaker feels justified in thus indulging himself, and in the minds of many the conclusion is reached, none the less pernicious in its present effects because unfounded, that the higher development of the intellect is not a part of the Gospel of Christ. I speak not against the true inspiration which as a manifestation of the spirit of prophecy has in many instances clearly indicated the errors of human beliefs. Were I to deny the existence of such a power and the potency of revelation I would be false to my love of science and its work, a betrayer of the testimony within my own soul.

I place the prophet before the philosopher; of the two I have seen the former go less frequently astray; he is guided by a "more sure word," he is a privileged pupil of the greatest Master. Yet revelation is not given to save man from self effort; if he want knowledge let him ask of God, and prove himself worthy of the desired gift by his own faithful search. Such are the teachings of our Church. The leaders amongst us, those who are acknowledged as prophets and revelators to the people, are not heard in authoritative denunciation of the teachings of science. Yet under the freedom allowed by our liberal Church organization the lay speaker is prone to indulge in unguarded criticism, and the indiscriminating hearer is apt to regard such as the teachings of the

Church. The scientist in his self-denying earnest labors is a true child of God; as he is strengthened spiritually will his work be the better. The scientific spirit is divine.

MY KINGDOM.

LOUISA M. ALCOTT.

(Written in her diary when only fourteen.)

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near,
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Doth sooth and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in *myself*,
And dare to take command.

COLLECTION OF ANECDOTES.

[In a recent number of the ERA, missionaries and others were asked to write anecdotes illustrating topics of interest which had come under their observation. In response to this request, several communications have been received, two of which are herewith presented. We repeat the request, and ask our friends to write and send us anecdotes.—EDITORS.]

WAS IT THEFT?

BY W. J. SLOAN.

The following incident, related by a friend to the writer while in the South, occurred in one of the western counties of Tennessee, in the fall of 1897. Squire Thompson, one of the largest land holders and most influential citizens of the county, had filed a complaint with the sheriff, that thieves had carried off several of his chickens; and the party named in the complaint was Eph Jackson, an old darkey who lived a quarter of a mile from squire Thompson's.

The warrant was given into the hands of a deputy sheriff and on the day appointed for trial, old Eph was duly brought into court. The room was well filled with spectators, not because of any great interest in the case, but rather for the reason that the town loafers and several farmers, who had come to town for their usual weekly trading, had nothing else to do for an hour, and so took advantage of the court's meeting to "kill time."

All being ready, and old Eph pleading "not guilty," the taking of testimony was proceeded with. The first witness, placed on the stand, was Squire Thompson, who testified that during the past few weeks he had lost several chickens, but that until Thursday

of the week before, he had been unable to discover who the thief was. That upon going to the coop, on said Thursday morning, he had discovered the loss of a particularly fine bird, of high breeding which he greatly prized; he had at once started a search for the thief. During the night, a rain had fallen, and foot-prints were discovered in the mud, and that said footmarks had been followed through the woods to the cabin of old Eph, who was then a prisoner at the bar. This ended the testimony of Squire Thompson.

The judge ordered old Eph to stand up, remarking that he saw no reason why sentence should not, at once, be passed upon him, but, before it was passed, he would give him a chance to speak, should he desire to do so.

The man who faced the court was black, with a blackness not often seen even among the negroes of the south; in age, he was perhaps sixty-five; his form was bent, not alone with age, but bent and drawn with rheumatism. His attire, such as there was of it, showed that he not only belonged to the poorer class, but that he was one of the poorest among them. As he looked around the court room, no kindly face appeared, and he knew that among those men, who had either been slave-holders themselves, or their fathers had, there was no friends for him,—the “nigger” who was charged with theft. As he spoke, his voice trembled, not alone with age, but with a tinge of fear, for he knew to whom he spoke, and how their hearts beat for a “worthless nigger.”

“Yo’r honor, I thank you for gibing dis poor old darkey a chance to speak, I jest want to say a few words, ’bout myself and dat chicken dat Squire Thompson has done lost; I don expect as how it’ll clear me judge, ’case I knows yo’r going to send me to de penitentiary, only I’ll feel better after I’s said it.

“After de war was ober, me an’ Tobe, dats my old ’oman, we done got married, we wan’t rich like de white folks, so we done rent a little patch ob land, wid a little cabin on it. We didn’t had much, judge, but den we lubed one anoder, an sometimes I use to tink dat we were just as happy as de white folks was. After a while, babies come along, an den we were happier dan eber. De first one was Eph, named after me, and a likely boy he was to; den come Eliza, an den der was Joe an’ Sam an’ den, after a long time, Manda, *our baby*, she done come, an I thought dat der was

to be nothing but happiness for dis old darkey all de rest ob his days. But de good Lord didn't hab it dat way for me. Eph, he ran away from home, an' dey put him where yo'r going to send his poor old fadder. 'Liza, she done got married, an' de man was mean to her, an' 'Liza died wid a broken heart; Joe he done took sick an' died; an Sam he done got drowned ober dar in de riber, an' der poor old mudder's heart was just about broke. An' den der poor old fadder, he done get the rheumatics, couldn't work. An' den we bof look at one anoder an bof look at Manda, *our baby*, an' we tinks de Lord was good 'cause he lets us keep our baby; an' den we gibs her all ob our lub, 'cause we hadn't any more for to lub. An last week she done took sick, an her mudder watched her an I watched her, but she just kept getting worse. And den de doctor comes an sais as how she was going to die. Last Wednesday night, just after de doctor went away, our baby went to sleep an when she woke up, 'bout an hour after, she done told me dat she'd had a dream, an dat she dreamed dat she was in heben, an dat up dar dey gib her a big bowl ob chicken soup, an' dat she done got better an' come back to lib wid her poor old mammie an' me. An I just thought dat de good Lord had gib her dat dream, an' I says to her, 'If chicken soup is going to keep you here wid dose who lubs you, you's going to hab chicken soup child.'

"An Tobe, she says to me, 'done you go steal, old man, 'cause it ain't right.' I knew dat it wasn't, but I didn't hab no money, judge, an' I, I, couldn't let *our baby* die, 'cause we bof lubed her.

"An so I jus' went out an ober to Squire Thompson's; it took me a long time 'cause my rheumatism hurt me powerful bad; I knew dat de squire had lots ob chickens, an' I didn't tink dat he'd care for one; I didn't know dat de squire lubed dat one dat I took so much, or I wouldn't had took dat one. But I done took it, judge, it's de only ting dat I eber took in my life, an' I took it back home, an I made *our baby* some brof an' de next morning she was a heap better, an' de good Lord is going to let our baby lib.

"An' den de sheriff come, an' took me down here. Poor old Tobe's heart is done breaking 'cause she'll neber see dis poor old darkey again; but she'll look at our baby an' know why I ain't dar. Yes, judge, I done took dat chicken, an' I knows as how yo'r going to

send me to prison, but maby de good Lord won't say dat I stole, when I meet's him up dar. Dat's all dat I want's to say, judge, I did take dat chicken."

The old man sank into his chair. A death-like silence pervaded the room; it was broken, after a minute, by Squire Thompson who arose and said, "Your honor, I wish to withdraw my charge." The judge arose, cleared his throat, and said, "This court finds the prisoner at the bar not guilty."

The love of a father for his child had softened every heart.

AN INCIDENT OF THE CAMP.

BY SARA WHALEN.

Everything was quiet in the little sleepy city of Watertown, and were it not for the fact that a United States arsenal and army post were located there, life would have been dull indeed. As it was, there seemed to be nothing particular for the soldiers to do after the morning and evening gun had been fired over blue Ontario and they had fished and bathed to their heart's content and gone through the tiresome round of drill. England was at peace with the United States and not even the faintest shadow of a war cloud could be seen in the sky.

It then occurred to Colonel Rand to break the monotony of camp life, especially in the officers' quarters, by having each one at mess tell a story or submit to being fined for not complying.

Now there happened to be among the officers, Lieutenant Cass, a young man who had the greatest difficulty in relating an incident or event of any nature whatsoever. It was more to his taste to get leave of absence for two or three days to visit friends in the ports along the lake. But as army discipline had to be observed, and it had been agreed that each man should tell a story or be fined, Lieutenant Cass submitted without a murmur.

After he had paid his forfeits several times, it occurred to him that paying fines was rather expensive and he would attempt

to relate a story. Accordingly when next his turn came, the officers listened to the following:

"Once upon a time there was a boy named Tommy, who lived in a New England village, surrounded by all the dignity for which New England villages are famous. Tommy being permitted to sit at table one day while his mother was entertaining company, was asked by her if he wished beans. 'No!' said Tommy in a rude manner and with loud voice. 'No, what?' said his mother. 'No, beans!' replied Tommy with louder voice than before."

Lieutenant Cass had finished and although the officers thought the story did not amount to much, still they could not fine him; so "the joke was applauded, and the laugh went round."

But one can imagine the surprise and consternation around the table when next it came the lieutenant's turn to tell a story to have him repeat the one which he had told before, and subsequently to have him regale them again and again with it. They had to accept it; they could not fine him, since no provision had been made in the agreement against repeating a story.

However, after several repetitions, the officers hit upon a plan to surprise the narrator. When he reached the point where Tommy's mother asks, "No, what?" and before he could reply for Tommy, the officers with one accord shouted, "No beans!"

That part of the story the officers practiced zealously until they could repeat it each time it was told, as one man. It afforded so much amusement for them that it became the chief story of the camp, and whenever distinguished guests came to visit them from Albany or New York, they were sure to be entertained by Lieutenant Cass telling the story of Tommy and the officers shouting the chorus of, "No beans!"

LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

III.

With the new year Joseph Smith, in Liberty jail, wrote: "Tuesday, January 1, 1839, dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia, Columbia! how thou art fallen! 'The land of the free, the home of the brave!' 'The asylum of the oppressed'—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to his own word, and the dictates of their own consciences. Elder P. P. Pratt and his companions in tribulation were still held in bondage in their doleful prison in Richmond."

On the 23rd of February, Joseph and his fellow prisoners demanded a writ of *habeas corpus* of Judge Turnham, one of the county judges, which was reluctantly granted. The consequent investigation resulted in the release of Sidney Rigdon. The rest of the prisoners were recommitted to jail, Sidney returned there for a favorable opportunity of leaving, as threats were abundant that the prisoners should never get out of the country alive. Sidney was let out of the jail secretly at night, through the friendship of the sheriff and the jailor, "after having declared in prison that the sufferings of Jesus Christ were a fool to him," from which it appears that Sidney's sufferings, of the body and mind together, were almost more than he could bear. According to Lyman Wight's testimony, when the brethren were taken before the militia mob and treacherously surrendered by Colonel Hinkle, "Sidney Rigdon, who was of

a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob-militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community." Sidney was solemnly warned by his releasers to get out of the state with as little delay as possible. He was pursued by a body of armed men, but he arrived safely at Quincy, Illinois.

On the 26th, Isaac Galland, of Commerce, Illinois, wrote to D. W. Rogers that he would be pleased to have Mr. Rigdon or some other leading members of The Church go and examine some land for settlement.

The Democratic association and the citizens of Quincy generally had a sympathetic meeting on the 27th. A committee reported having met Mr. Rigdon and others, who gave a condensed statement of the facts concerning the situation of the Saints in Missouri and around, and resolutions were passed to assist them in various ways. Sidney Rigdon made to the meeting a statement of the wrongs suffered by the "Mormons" in Missouri and of their present suffering condition.

In the latter part of February President Rigdon, Judge Higbee, Israel Barlow, and Edward Partridge went to see Dr. Galland about some land, and concluded it would not be wise to make a trade with him then.

A brother Lee, who had lived near Haun's Mill, died opposite Quincy, and President Rigdon preached his funeral sermon in the court house.

At a meeting, March 9, in Quincy, President Rigdon, Elder Green, Judge Higbee, Brother Benson, and Israel Barlow were appointed a committee to visit and select certain lands in Iowa Territory.

On the 10th of April, Sidney wrote from Quincy to Joseph in the following strain:

We wish you to know that our friendship is unabating, and our exertions for your delivery, and that of The Church, unceasing. For this purpose we have labored to secure the friendship of the governor of this state, with all the principal men in this place. In this we have succeeded beyond our highest anticipations. Governor Carlin assured us last eve-

ning, that he would lay our case before the legislature of this state, and have the action of that body upon it; and he would use all his influence to have an action which should be favorable to our people. He is also getting papers prepared signed by all the noted men in this part of the country, to give us a favorable reception at Washington, whither we shall repair forthwith, after having visited the Governor of Iowa, of whose friendship we have the strongest testimonies. We leave Quincy this day to visit him. Our plan of operation is to impeach the state of Missouri on an item of the Constitution of the United States, that the general government shall give to each state a republican form of government. Such a form of government does not exist in Missouri, and we can prove it. .

Governor Carlin and his lady enter with all the enthusiasm of their natures into this work, having no doubt that we can accomplish this object.

Our plan of operation in this work is to get all the governors, in their next messages, to have the subject brought before the legislatures, and we will have a man at the capital of each state to furnish them with the testimony on the subject; and we design to be at Washington to wait upon Congress and have the action of that body on it also; all this going on at the same time, and have the action of the whole during one session.

Brother G. W. Robinson will be engaged all the time between this and the next sitting of the legislatures, in taking affidavits, and preparing for the tug of war; while we will be going from state to state, visiting the respective governors, to get the case mentioned in their messages to the legislatures, so as to have the whole going on at once. You will see by this that our time is engrossed to overflowing.

A. Ripley also wrote to the brethren in jail in Missouri:

President Rigdon is wielding a mighty shaft against the whole kidney of foul calumniators and mobocrats of Missouri. Yesterday he spent a part of the day with Governor Carlin of this State. The president told him that he was informed that Governor Boggs was calculating to take out a bench warrant for himself and others, and then make a demand of his excellency for them to be given up, to be taken back to Missouri for trial; and he was assured by that noble minded hero, that if Mr. Boggs undertook that thing, he would get himself insulted. He also assured him that the people called "Mormons" should find a permanent protection in this state. He also solicited our people, one and all to settle in this state; and if there could be a tract of country that would suit

our convenience, he would use his influence for Congress to make a grant of it to us, to redress our wrongs, and make up our losses.

After having been prisoners about six months, Joseph and other brethren escaped from Liberty jail, on the 16th, while the guards were drunk. The prisoners took this step because of the prevalent and continued reckless threats of murder, and that the prisoners should never leave there alive.

At this time Elias Higbee said he was living on the Big-Neck prairie, on the same farm with Sidney Rigdon.

The last of the Saints left Far West on the 20th.

After suffering much fatigue and hunger, Joseph arrived at Quincy on the 22nd. He said that before leaving Missouri, he had paid there about fifty thousand dollars, in cash and property, as lawyers' fees, "for which," says he, "I received very little in return; for sometimes they were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions."

The same day Governor Lucas wrote to "Dr. Sidney Rigdon," sympathizing with the Saints, and also wrote to Governor Shannon, of Ohio, and Martin Van Buren, President of the United States, introducing and recommending Sidney Rigdon to them, to solicit an investigation by the government, into the causes that led to the expulsion of the people called "Mormons" from the state of Missouri.

Joseph Smith and committee, on the 1st of May, bought a farm of Dr. Isaac Galland, which was to have been deeded to Alan-son Ripley, but Sidney Rigdon declared that "no committee should control any property which he had anything to do with." Consequently, it was deeded to George W. Robinson, Rigdon's son-in-law, "with the express understanding that he should deed it to The Church when The Church had paid for it according to their obligation in the contract."

A general conference was held at the Presbyterian camp ground, near Quincy, May 4 and 5, at which President Joseph Smith was chairman, and President Sidney Rigdon, then residing at Commerce, was present. On the 5th, Sidney was appointed by the conference a delegate to the city of Washington, D. C., to lay the case of the Saints before the general government.

Eight prominent citizens of Quincy signed a letter, on the 8th, introducing "Rev. Sidney Rigdon" to the president of the United States, and to the heads of departments, etc. Samuel Leech also, on the 10th, gave Sidney a sympathetic letter of recommendation.

The same day Joseph Smith and family arrived and took up their residence in a small log house at the White Purchase, about a mile south of Commerce.

On the 17th, Sidney, Joseph and Hyrum wrote to the *Quincy Whig*, disclaiming for themselves and the Latter-day Saints certain offensive political partisan sentiments, emanating from Lyman Wight and published in that paper. Also on the 25th, they wrote to Elder R. B. Thompson on the same subject.

Joseph, Sidney and Hyrum, and Bishops Whitney and Knight went across the river, July 2, and visited a land purchase made by Bishop Knight as a location for a town, and advised that a town be built there, to be called Zarahemla.

At a public meeting on Sunday, 7th, Sidney Rigdon and others addressed the audience. Farewell addresses were also given by members of the twelve who were going on missions.

At a conference on Sunday, October 6, Judge Higbee was appointed to accompany Presidents Joseph Smith and Sidney Rigdon to Washington.

The Nauvoo high council, on the 28th, voted to sign recommendations for Joseph, Sidney, and Elias Higbee, "delegates for The Church, to importune the president and Congress of the United States for redress," of the grievances of the Saints in Missouri. Next day, (29th) the brethren accompanied by O. P. Rockwell, left Nauvoo in a two-horse carriage, for the city of Washington, arriving at Quincy on the 30th. Elder Rigdon was sick on the 31st. On November 1, he was administered to by Dr. Robert D. Foster, who joined the brethren and accompanied them. They arrived at Springfield on the 4th and left on the 8th, Elder Rigdon's health continuing poor and Dr. Foster continuing to accompany and attend to him.

They arrived at Kirtland on the 10th. Elder Rigdon's health remained so poor, the roads were so bad, the time was fast spending, and it being necessary for the committee to be in Washington, Joseph Smith and Judge Higbee started by stage on the most expe-

ditionous route to that city, leaving Rockwell, Rigdon and Foster to follow at their leisure in the carriage. Joseph and Higbee arrived at Washington November 28th. They saw President Martin Van Buren the next day.

Sidney and others were near Washington, Pennsylvania, on the 29th.

Rockwell and Higbee arrived at Philadelphia about December 23, with Joseph's carriage, having left Sidney sick at Washington, Pennsylvania, with Dr. Foster to take care of him. Sidney and Dr. Foster arrived at Philadelphia about the 14th of January, 1840.

About the last of January, having been on a visit to Philadelphia and vicinity, Joseph, O. P. Rockwell, Higbee, and Foster left that city by railway, for Washington, D. C., Joseph's carriage having been sold, and Rigdon being left sick at Philadelphia. He does not appear to have visited Washington, but tarried in Pennsylvania and New Jersey.

Joseph had an interview with President Van Buren, who treated him very insolently, saying, "Gentlemen, your cause is just, but I can do nothing for you;" and, "If I take up for you, I shall lose the vote of Missouri." Mr. John C. Calhoun also treated Joseph badly. The Prophet left Washington early in February, satisfied that there was little use to stay longer. Leaving Judge Higbee there, Joseph returned by railroad with O. P. Rockwell and Dr. Foster to Dayton, Ohio. Joseph arrived at Nauvoo, March 4, after a wearisome journey on horseback, through snow and mud. Of his visit to the national capital he says, "When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, 'Governor Carlin! Governor Carlin! Who's Governor Carlin? Governor Carlin's nobody.'" Also speaking of his experience there, Joseph further says, "Having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority, and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to

disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

"On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren, towards myself and injured people, which will have its effect upon the public mind; and may he never be elected again to any office of trust or power, by which he may abuse the innocent and let the guilty go free."

March 17, Horace R. Hotchkiss, of Fair Haven, wrote to "Reverends Sidney Rigdon and Joseph Smith, Jr.," sympathizing with them and with Judge Higbee, and inviting them to take up their quarters at his house if they went so far east.

Judge Higbee said the committee on judiciary reported adversely on the memorial.

April 3, Sidney, wrote, from New Jersey, to Joseph that his health was slowly improving.

In conference at Nauvoo, April 8, Joseph, Sidney and Elias Higbee were thanked by resolution for "the prompt and efficient manner in which they had discharged their duty," and were requested to continue to use their endeavors to obtain redress for a suffering people. At the conference, F. G. Williams was forgiven and received back into fellowship.

Early in April, Richard M. Young had received from Sidney Rigdon a petition for the appointment of Geo. W. Robinson as postmaster at Commerce, and had the name changed to Nauvoo.

At a meeting of the citizens of Nauvoo, July 13, Isaac Gal-land, Robert B. Thompson, Sidney Rigdon and Daniel H. Wells, as a committee, presented resolutions and a memorial to Governor Carlin, concerning the attempts of Missourians to kidnap and abduct "Mormons" from Illinois.

On the 25th, 27th and 30th, and Aug. 15, John C. Bennett, M. D. and Quarter Master General of the state of Illinois, wrote sympathetically to "Reverends Sidney Rigdon and Joseph Smith, Jr.:"

Early in September, Governor Boggs, of Missouri, having made a demand upon Governor Carlin, of Illinois, for Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin and Alanson Brown, as fugitives from justice, Governor Carlin issued an order for their apprehension, but the sheriff could not find them.

On the 15th, President Joseph Smith, Sidney Rigdon and Hyrum Smith issued a "proclamation to the Saints scattered abroad," stating the condition of the Church and urging emigration to Nauvoo and vicinity and assisting in building the city and temple.

Probably Sidney Rigdon had become tired of the mobocratic spirit of the Western states and entertained a desire to live in the Eastern states, for, on the 19th of January, 1841, Joseph received a revelation, in which the following occurs:

And again, verily I say unto you, if my servant Sidney will serve me, and be counselor unto my servant Joseph, let him rise and come up, and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph.

If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he hearken to my voice, it shall be well with him. Even so. Amen.

I give unto him, Joseph, for counselors, my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole Church.

Sidney Rigdon was elected a member of the Nauvoo city council, February 1.

By an ordinance of the city council, dated February 3, Sidney was made a member of the board of trustees of the "University of the City of Nauvoo."

By an act of the Illinois legislature, approved February 27, Sidney was appointed one of the incorporators of "the Nauvoo Agricultural and Manufacturing Association."

President Sidney Rigdon delivered an address at the laying of the corner-stones of the Nauvoo Temple, April 6.

At the conference next day, in consequence of his weakness, resulting from his labors of the day before, he called on John C. Bennett to officiate in his place. Consequently, on the 8th, John C. Bennett was presented, with the First Presidency, as Assistant President until President Rigdon's health should be restored. President Rigdon delivered a discourse, in the afternoon of the same day, on "Baptism for the Dead," followed by President Joseph Smith on the same subject.

On Sunday, 11th, President Rigdon spoke on "Baptism for the Remission of Sins."

On Sunday, June 1, President Joseph Smith says, "Elder Sidney Rigdon has been ordained a prophet, seer and revelator."

Early this month Joseph said, "The newspapers of the United States are teeming with all manner of lies, abusing the Saints of the Most High, and striving to call down the wrath of the people upon his servants." How much like the condition of things now, at the junction of the nineteenth and twentieth centuries!

BE HAPPY, MY BOY.

At all this world's crosses, and all this world's crowns,
Look up and be happy, my boy;
Nor heed its sad sorrows, nor all its dark frowns,
Look up and be happy, my boy.

Whenever the cares of your day shall oppress,
Look up and be happy, my boy;
Let faith in the future your soul still possess,
Look up and be happy, my boy.

Then God will protect you, and all will be well,
Look up and be happy, my boy;
His spirit shall weave round about you its spell,
Look up and be happy, my boy.

THE FRIENDLY HANDCLASP.

BY A. WOOTTON.

If the good that has been done in the world by the fervent handclasp of sincere friendship could be written, its study would be profitable to the world as a reformatory agent, and its power would be made to do service in the cause of human happiness more than it is at present. It is one of the cheapest forms of friendly expression, and always seems more sincere than mere words.

When the heart is too full for words, the warm clasp of the hand will speak volumes, and its memory will linger to give joy to the weary wanderer from home and friends; and will draw the heart irresistibly back to the loved ones far away. When the heart is crushed with sorrow for departed loved ones, and words of comfort would have but empty sound, a warm, sincere grasp of the hand, prompted by heartfelt sympathy, will do much to ease the pain of a wound which only time with divine aid can heal.

The cold handshake will often reveal the shallowness of the fawning, flattering words of the hypocrite, while a fervent handshake may reveal a warmth of friendship that, but for this method of communication, must remain unexpressed in the heart of one whose uncultured language is incapable of such expression, or whose stammering tongue is unable to express the warmth of a sympathetic, loving heart hidden under a rough exterior. Language may serve as a medium between intellect and intellect, but there is no avenue of communication like the warm pressure of the hand to bring heart in close and loving communication with heart, and to arouse a joy that bounds and rebounds with increasing

intensity. Like mercy, "it is twice blessed, it blesses him that gives and him that receives."

Words of kindness, love, sympathy or compassion may be given for the effect they may have on others in favor of the speaker, but the warm clasp of the hand can have no such ulterior purpose, being realized only by those immediately interested; besides, it approaches closely to the injunction of the Savior—"Let not thy left hand know what thy right hand doeth."

The more universal practice of friendly and brotherly handshaking among the Latter-day Saints would, no doubt, tend greatly to bring about that union of feeling and purpose referred to by the Savior when he prayed that the disciples might be one with him as he was one with the Father, for hard, indeed, is the heart that is not favorably affected by a hearty shake of the hand.

There are often filmy clouds of estrangement that arise between friends, which, if unchecked, will develop into a density of distrust, when a warm, friendly grasp of the hand, accompanied by a friendly gleam of the eye, might disperse those threatening clouds and let sunshine again into the doubting heart.

In the family, in the social circle and in every department of human association, this potent factor should be made to do its part in bringing about that condition of "peace on earth and good will to men" so much talked of, so much to be desired, and to which every true Christian is looking forward as the final outcome and result of the Gospel of Jesus Christ.

THE SEVENTH DAY AND SABBATH.

BY ELDER JOHN T. SPENCER.

The position taken by the Seventh Day Advent people is that God instituted the seventh day Sabbath in the garden of Eden, and reaffirmed it in his own hand writing on Mt. Sinai, and also by the example of Christ and his apostles, who kept sacred the seventh day. They also maintain that Sunday, or first-day observance, was instituted by the Roman Catholic Church, and is the "mark of the beast" spoken of by John in his Revelation; consequently, the "mark," or "seal," of the one hundred and forty-four thousand, is the seventh day observance as the Sabbath, etc.

That God blessed the seventh day at the creation is true, but a careful reading of Deut. 5: 15 shows that not to be the reason for the children of Israel being commanded to keep it holy. "Remember that thou wast a servant in the land of Egypt, and that the Lord, thy God brought thee out thence through a mighty hand and a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath day." This chapter also places this command in the "Law," which is called a "Covenant," and expressly says that, "*The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.*" Chapter 6: 1, says of this covenant of the Ten Commandments: "Now these are the commandments, the statutes and the judgments which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it."

This surely, then, must be the covenant which Paul refers to in Heb. 8: 7, which, he says, in the 13th verse "waxeth old, is

ready to vanish away;" also the "law" referred to in Heb 7: 11, of which he says in the 12th verse, "For the priesthood being changed, there is made of necessity a change also of the law." And in the 18th verse, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof."

That the Ten Commandments, called the Decalogue, given on Mt. Sinai, is the "Law," they, themselves, also allow. In a tract entitled, "Scripture References," page 9, article 14, reads, "That the covenant of the law or testament is the Ten Commandments," see Ex. 31: 18; 32: 15, 16; 34: 28; Deut. 4: 13; 9: 9-11; 10: 4; Heb. 9: 4. In the tract entitled, "Who changed the Sabbath?" page 6, they say, "By the law of God, we mean, as already stated, the moral law, the only law of the universe of immutable and perpetual obligation, the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, 'The moral law is summarily contained in the Decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mt. Sinai.'"

When the "Law" is referred to, then, it means the Ten Commandments, the fourth of which says the seventh day is to be observed as the Sabbath, a day of rest, because the Lord brought them out from Egypt from the house of bondage (Deut. 5: 15.) That this law was not to be a perpetual obligation is the burden of Paul's epistle to the Hebrews, "for," said he, "if that first covenant had been faultless, then should no place have been sought for the second," (Heb. 8: 7,) and, "he taketh away the first, that he may establish the second." (Heb. 10: 9.) What the second covenant is, is clearly shown in the third chapter of Galatians where Paul, arguing on this same thing, says, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" "He therefore that ministereth to you the Spirit and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" "Know ye therefore that they which are of faith, the same are the children of Abraham." "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are

blessed with faithful Abraham." Evidently they are blessed by faith through obedience to the Gospel. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident for, "The just shall live by faith. And the law is not of faith." Jas. 2: 10, and Gal. 2: 16, 21, show that it is impossible to live by the law, for he that offends "in one point is guilty of all." Returning to Gal. 3: 21, Paul asks, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster."

From the reasoning used by the writer, it is evident that the Gospel was given to Abraham and promises made subject to obedience to its conditions, but because of transgressions, the law "was added" to bring those who were under it to Christ, who again established the Gospel which James refers to as the "perfect law of liberty" by which Christians will be judged (Jas. 1: 25; 2: 12.) In Rom. 2: 12, 16, Paul shows the connection between the "Law of Liberty" and the "Gospel." The Gospel is that "other" to whom they were married after the death of the law as recorded in Rom. 7: 4. Christ said, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill." (Matt. 5: 17.) That Christ did fulfill the law is evidently the argument of Paul in his epistle to the Hebrews, Romans, Galatians, and indeed nearly all of his epistles.

Then having fulfilled the law in which is the command to "Remember the Sabbath day to keep it holy," "The seventh day is the Sabbath of the Lord thy God," does it follow that they who "live by faith" are not required to observe a Sabbath day at all? Other commandments were re-enacted (see Matt. 19,) but of this we have the following: "The Son of man is Lord *also* of the Sabbath." (Mark 2: 28.) John tells us in his Gospel, fifth chapter, that the Lord healed an impotent man on the Sabbath day and was accused by the Jews of breaking the Sabbath, for which they

sought to kill him. He answered, "My father worketh hitherto, and I work." In the fourth chapter of the Hebrews, Paul, after reiterating the statement, that the Gospel was preached to Israel under Moses, says that a day of rest different to the seventh day was spoken of through the Holy Ghost, (Heb. 3: 7.) "although the works [of God] were finished from the foundation of the world. *For if Jesus had given them rest*, then would he not afterward have spoken of *another day*. There remaineth therefore a rest to the people of God. For he that is entered into his rest, *he also* hath ceased from his own works as *God did* from his." Consequently he also appointed a rest day as his father did. Acts 20: 7; I Cor. 16: 1, 2; Rev. 1: 10, etc., show the custom of the Saints of meeting on the first day of the week to break bread, and it was referred to as Lord's Day. We are commanded, as Latter-day Saints, to keep holy this same Lord's Day (see Doc. and Cov. 59: 9-13), and this command is found to be in strict accord with the scripture which our Advent friends profess to believe "as it reads."

They must be mistaken then about their "Mark" as they were about the "Advent" in 1844.

Christ said to his apostles, "A new commandment I give unto you, that ye love one another." (John 13: 34.) In his third epistle John says, "This is love, that we walk after *his* commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it." (See Mark 1: 1, 4, 5, 7, 8; I Cor. 15: 1-4.) "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." "If righteousness come by the law, then Christ is dead." (Gal. 2: 21.)

CAUSES LEADING UP TO THE REFORMATION.*

BY LESTER MANGUM.

I.

In this day of research, we are not content with mere results; we seek also to discover causes. Simply knowing that an accident

*This interesting historical lecture was delivered by the author before the class in oratory of the Brigham Young Academy, of which he was a member during the semester just closed. Other examples in expository composition, by other students, on a variety of attractive subjects, are promised the readers of the ERA who have been kept in view by the writers of these articles. "The subjects," says Prof. N. L. Nelson, in a prefatory note to the editors, "have been chosen in consonance with the following principles of choice, (See *Preaching and Public Speaking*, pp. 135 to 176,) viz.:

"I.—In order that a theme may be suitable to a congregation, it must be (1) interesting, (2) timely, and (3) in keeping with the intelligence addressed.

"II.—In order that a speaker may make the most of a theme, it must (1) be of special interest to him, (2) command his implicit faith, and (3) must not be above his powers.

"III.—In order that a subject may be appropriate in itself, it must (1) have unity, (2) not be too broad, (3) must be fresh, and (4) must be clear.

"With these ten points it will be well for every young speaker to become as familiar as with his fingers. Let him think about them till he feels the force of each and he will not fail in time to become an interesting and forceful speaker. Nor are they of benefit to any one kind of composition alone. They apply as well to the description, the story, the address, the oration, as to the essay, the lecture, and the sermon."—*Editors.*

has happened makes us none the better prepared to avoid a similar catastrophe in the future. Realizing this fact, men set to work tracing the source of all events that tell for good or evil. Only by such a course are experience and history of use to man. With this thought in mind let us, in our humble way, survey briefly a few of the principal facts in the history of the Christian church up to the time of Constantine, and contrast them with the after history that we may better understand the causes leading up to the Reformation.

Great changes in the history of the world never take place without causing intense suffering. "It is the law of humanity that all new life shall be born in pain." The birth of Christianity instead of being an exception gives the one undeniable proof of the law—the seal of Divinity itself.

When we consider the persecutions of the early Christian church, we think its growth remarkable, nay, we almost wonder how it endured. Persecution became so bitter that secret services were necessary; and in order to secure these, secret signs and passwords were devised, the Greek word *Ikthus* being one of the first used. It signified "fish," and was universally given as the sign of the faith among early believers. Its initials, taken in order, stood for Jesus Christ, the Son of God, the Savior. Later the word gave place to the object, and a small fish worn as an ornament, was a token to all Christians that the wearer was one of their faith.

At length secret service in their homes became impossible, and the saints took refuge in the catacombs of Rome. With the increase in the secrecy of the Christians, the alarm and suspicions of the Roman government naturally kept pace, and so persecution became more and more pronounced. Thus it happened that ere long life became confined so exclusively to the catacombs that these grim caverns were virtually the home, the school, and the church of the early believers. On the walls, pictures were drawn, symbolical of what was worshiped. Afterward the nature of these symbols was forgotten, and the people worshiped the symbols themselves rather than that for which they stood. This was the beginning of image worship which was in after years to prove so harmful to Christianity.

During all this time Christians were being put to death by thousands. Have you ever stopped to think how fast the converts must have come to fill the places of those killed and imprisoned? In after years when the Apostles were no more, and tradition was the only evidence of their having had direct communion with God, what was the strong principle that still drew countless numbers to its ranks?

You will answer, "It was the Spirit of God which testified to man of its divinity." Yes, that was and is essential, but can not "the invisible things of God be made manifest through the visible?" We are agreed on that, so let us have an example. The one I have in mind presents a strong contrast. It was the strength of that contrast which made it so effective then.

To show that contrast, it will hardly be necessary for me to go into details of pagan life. You know that caste was everything in the church as elsewhere. The rich ignored the poor, the strong oppressed the weak; wealth and station in life were everything. The desire for social equality is inherent in man. The pagan is no exception. Which then of the Christian tenets would most strongly appeal to the weak and downtrodden? I say it was that of the common brotherhood of man. By advancing this idea, I do not wish you to infer that I consider the whisperings of the Spirit of minor importance in the great work of conversion then enacted. It was then, is now, and will ever be, the one essential to man's conversion.

But this doctrine of common brotherhood would appeal not only to men's feelings but to their reason. The Christians asserted that the law came from God. The law was to the pagans, the highest embodiment of justice; surely then the Christian God was just. They could make no such claim for their pagan gods, so they renounced them and accepted a better.

Thus the ranks continued to grow; and, as persecution was their only worldly legacy, their circles harbored no hypocrites; Christians were Christians because the world was nothing to them when compared with their most holy faith.

"The blood of the martyrs is the seed of the church," and so numerous had been the martyrs, that when Constantine came to the throne in the forepart of the fourth century, the Christian

element had become so strong that it was well worth the emperor's bidding for. During 1600 years the world has sung the praises of the first Christian emperor. Modern historians challenge his right to much that has been claimed for him. They even go so far as to assert that Christianity was merely a political lever in his hands. Whether their charge can be maintained or not, the facts are undisputable that he led an immoral life, and that the purity of the church suffered from the contact. There is, however, one proof that he had some faith in the ordinance of baptism, and hence in the church. It was taught, then as now, that baptism washed away all sins. Constantine did not wish to change the order of his living very much, still, he wished to leave this world as free from sin as possible, so he postponed being baptized till a few days before his death.

But we are anticipating. Let us return to the church at the time of his accession. Christian and fugitive had been synonymous. Now all was to be changed. Constantine declared Christianity the state religion, and those who fed upon the emperor's favor changed their religious garments in a twinkling. The movement did not stop here; there were lower orders still who knew how to court favor, and they followed their master's example. We might add that the example has been followed to a greater or less degree ever since, as the history of the religious wars of Europe will prove. Such a wholesale conversion to everything but the principles of Christianity could not but prove harmful and demoralizing to the church.

Church authority now became centered in the emperor who still retained the title Pontifex Maximus, the mortal whom the pagan gods most delighted to honor. He thus stood at the head of the two systems, and was practically absolute in each. Bishopricks and other high places in the church were filled by men with no other qualification than the support of the emperor. Church appointments partook more of a political than of a religious nature. Church and state were united and the church became all powerful in a political sense, but lost, on the other hand, the very essence of her being—her purity.

(Concluded in the next number.)

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

III.

Since the declaration of war in South Africa, three months have passed, and the British, up to this date, January 11, have made practically no advance. A glance at the map of South Africa will show that the campaign has taken two directions, one for the relief of Kimberly where the diamond mines are located, on the border of the Orange Free State, in Bechuanaland; the other for the relief of Ladysmith in Natal. Both Bechuanaland and Natal are English provinces in which the Dutch are carrying on the war. On the west, the principal force is under the direction of Lord Methuen, who has been fighting his way against a stubborn resistance all the way from the Orange river to the Modder. The battle of the Modder river, in which the English lost more than eight hundred men, was perhaps the fiercest of the campaign. It resulted, however, in the repulse of the English, and Kimberly is still shut up by the Boers, and Lord Methuen unable to move. To keep open the source of supplies for the main army working for the relief of Kimberly, General Gatacre undertook to disperse the Boers who were cutting off supplies from Cape Colony, and made an attack on the Boer army at Stromberg. General Gatacre fell into a Boer ambush and was surprised by a great loss of men, although his army at the time consisted of only about four thousand soldiers.

These reverses created the utmost consternation in London,

for the shock was entirely unexpected. The fact is, the English hardly expected that the Boers would fight, and it was thought that a little blustering diplomacy and the mobilization of an army corps would completely subdue them. It is declared that Chamberlain had no idea of the situation into which he was throwing himself and the English nation. The Conservative press, for this war belongs to the Conservative party, had freely predicted that the English soldiers would take their Christmas dinners in Pretoria—the capital of the Transvaal—and Johannesburg, the objective points of the English army. The English are not yet out of their own provinces, and there are practically three English soldiers to one Boer in South Africa.

In the midst of this excitement and chagrin, it was declared that the one thing necessary to restore confidence in the English army, and confidence must be promptly restored, would be the success of the armies under General Buller at Tugela river. General Buller was on his way to the relief of Ladysmith, where the Boers had ten thousand English soldiers penned up. The battle of Tugela river will remain in history a landmark in the military world. The Boers had thoroughly entrenched themselves on the north side of the river and had prepared themselves to receive General Buller's advance. The river had two fording places over which it was planned to move the English army. The army was drawn up into three divisions, and as the fording places were only about two miles apart, one section was placed in the center to cover the movements of the right and left wings of the army as they advanced to the river. Another division was sent to the left ford, but the fire of the Boers became so intense that the English made practically no headway whatever. Thereupon Buller withdrew the left wing and ordered Hildyard to throw his forces upon the right ford and force a crossing at that point. Twelve mounted cannons were sent to cover his position and Colonel Long in charge was led into an ambush. Most of the artillerymen were killed and ten of the guns had to be abandoned. Hildyard found the fire too hot to make further headway and so was obliged to withdraw, and for weeks an army of twenty thousand men has been waiting at Colenso for reinforcements.

No one doubts that the English can hammer away until finally they beat down all Boer resistance, but the Boers must fight against

such odds that no great renown or glory is likely to come to any English officer. The Boers have already crowned themselves with immortal glory, and have treated the world to a surprising heroism. Even those who professed the greatest familiarity with the preparations of the Boers for this contest, have been greatly surprised. General Buller and Lord Methuen have lost all opportunity to crown themselves with military renown and must now yield the direction and control of this war to other hands. Lord Roberts, who has been a favored fighter for years in India, was sent recently to Africa, where he has just landed, to take charge of all the English forces. Lord Kitchener, who at the time of these defeats was in Khartoom, in upper Egypt, was at once dispatched to South Africa to act as chief aid in the staff of Lord Roberts. These new appointments, it was supposed, would restore to the English some measure of confidence in the conduct of the war. It is a remarkable circumstance, and one which illustrates the possibility of men shouldering the responsibility upon those to whom it does not properly belong. Chamberlain, Woolesley and Landsdowne in England had at the outset the direction and management of the war. They were utterly unprepared. They forced the men to the front without any adequate idea of the efforts required to overcome the Boers. Their blunder was soon manifest in the defeats of Lord Methuen and General Buller, who perhaps are less responsible for their unfortunate position today than the men at the helm in London. Nevertheless, the responsible parties find it convenient to shift the burden of reproach. These English officers now find themselves humiliated, while it becomes necessary to appoint other men to command the armies of South Africa.

Some of the losses during the first sixty days of this war make remarkable reading. During that time more than 6,300 officers and men were among the killed, wounded and missing. Lord Methuen reports his total loss at Magersfontein at 963, of which 70 were officers. General Buller reports his total loss at Colenso at 1,097. Add to this 17,000 men that are penned up at Ladysmith, Kimberly and Mafeking, and it will be seen how successfully the Boers, within less than sixty days, put more than 23,000 British soldiers *hors de combat*. This is one of the most remarkable showings in the history of modern warfare. The English them-

selves fully sense the terrible humiliation, not to say the immense losses they have sustained.

The *London Standard*, an English authority, makes a plain statement of the case. In its summary of the 10th of January, it says:

Well, the campaign has lasted three months. We have something like 120,000 troops in South Africa. With this huge army distributed over the country, we are still powerless to relieve three garrisons from investment. We have still to see large portions of both colonies in the hands of the enemy. We have driven the invaders back at no single point. We are actually farther from the hostile frontiers than we were on the day that the ultimatum was delivered. The war which ministers believed could be effectively performed with 25,000 men has not been done, has not even been begun, by four or five times that number. Can anyone fail to admit that this is evidence of a grave miscalculation of forces and facts?

These reverses have lead to fraternal outbursts of exultation on the part of the Boers in Cape Colony, and threaten new difficulties for the English there. All over the continent there is a general exultation over Boer successes, and even in the United States, which only recently has been boasting of English sympathy, the people are more or less sympathetic with the Boers. In England the newspapers discuss the gravity of the situation with the most profound apprehension. They speak of the dangers of the British empire, and every effort is made to arouse a patriotic enthusiasm throughout the land, as if England were being overwhelmed in a struggle against fearful odds. These outbursts upon the great gravity of the situation would be amusing, were it not for the loss of lives and treasure, when one considers that the forces against whom the English are contending are not as numerous as the inhabitants of some insignificant suburban English town. Of course, if there is no interference, the results of this war can be as certainly now foretold as at any time, since they are sure to be favorable to the English. Complications, however, may arise, and we are now facing discussions of what Europe may do.

Will Europe interfere? The state of the European mind at present, to say the least, is very inflammable. The British at Aden recently seized the German mail ship, *General*, and undertook to

search it for contraband of war. This seizure was regarded as unwarrantable from the fact that the manifest, or bill of lading, clearly indicated that no such articles were on board. This event gave rise to almost universal agitation throughout Germany, where the more excitable classes called for public meetings in which to denounce the conduct of the British. The government official and semi-official organs decried the agitation and begged the people to consider what the effects of rash and inconsiderate action might be to the German nation. This sudden and violent outbreak indicates in a large measure the condition of public sentiment throughout all Europe. It is not too much to say that England is without a sympathizer in all the continent. There is the strongest feeling that the war was wholly unjustifiable, and there is a manifest delight in all news announcing the success of the Boers. The German emperor himself has recently made a tour to Great Britain for the purpose, it was said, of visiting his royal grandmother. It is certain, however, that the emperor himself desires his country to maintain a neutral position, and he is the supreme master in foreign affairs. Notwithstanding the arbitrary power in all foreign investigations vested in his royal highness, it is nevertheless believed that he would yield to a strong and persistent sentiment in favor of action against Great Britain. It would be exceedingly unfortunate for the English, at this time, to aggravate in any manner the sensibilities of any of the great European powers. The Dual Alliance, that is, France and Russia, are fairly agreed that there is ample justification for their interference, and for the present Germany is practically the arbiter of a general European conflict. England had evidently anticipated the dangers of opposition in Europe and had done her utmost to conciliate the Germans, who, the English well knew, held the key to the situation. The English had recently given up the most important of the Samoan group of islands, and no doubt as a sop to the Germans whose neutrality they counted upon in a conflict for which they had been preparing in the Transvaal.

Will history repeat itself? This is the question now put by those who remember the circumstances of English interference during the Turko-Russian war in 1878. The Turks had shocked all Europe through the Bulgarian massacres, and the shock was so violent in Russia that a war ensued. It was a war in the interest

of Christianity and civilization—incidentally perhaps—but it was a war for the conquest of Constantinople. English sentiment had been strongly against the Turks, and Gladstone in the fiercest denunciations set forth with strongest feelings the Christian condemnation as it manifested itself towards the Mohammedans. Russia, however, prosecuted the war single-handed and made her way, step by step, in the face of the most stubborn resistance, over the Balkans. Russia had been terribly punished in the loss of treasure and life, but had finally succeeded in driving the Turks back to San Stephano, a town about six miles from Constantinople. The shining spires and towering minarets offered a cheerful welcome to the Russian troops, who had fought for many months at great loss and sacrifice in order that they might reach the goal of their martial struggle. The Russians felt that they were entitled to the fruits of their victory; their achievements entitled them, as they felt, to the honor of a triumphant march through the streets of Constantinople. It was at this point that England called a halt. She not only offered her intercession in the interest of peace, but threatened the bombardment of the city and an attack upon the Russian troops if another step were taken. It was not right in her opinion for Russia to enter the city of Constantinople. The just and proper thing, as she viewed it, was for the Russians to accept such a treaty of peace as the great powers might decide upon, and for that reason appealed to arbitration, and the conference in the city of Berlin was held. Poor Russia! She had fought desperately for months with the sanction of all Europe. She felt herself entitled to the fruits of her victories, but found herself compelled to yield to the dictates of a British policy. The conference was held. It resulted in the liberation of Bulgaria, and the loss of territory to the Turkish empire. Of this territory, Russia received comparatively little for all her efforts. England, because she commanded the situation, took the island of Cyprus; and Austria, who had simply looked on, was in the position of a fortunate bystander into whose arms the provinces of Herzegovina and Bosnia were thrown.

Suppose that when England has made her way to a position within shooting range of the forts of Pretoria, the Russians should call a halt; and then, in the interest of international peace and equity in behalf of the Boer race, demand that the Transvaal ques-

tion be submitted to the arbitration of some European conference. Russia has no fleet and no armies near Pretoria in the Transvaal to enforce such a demand. At this point the similitude ceases. Russia would be obliged to attack England elsewhere. Those who appreciate the complications in the east understand perfectly well where this attack would be. Russia is moving in three directions towards distinctively objective points. In the first place, she intends to make her way through Persia and find an outlet for her commerce on the Persian gulf. She is crowding her interests on the Afghan frontier, and means some day to attack England in India. In the third place, Russia is making great headway in China, and would crowd her interests upon the English in that empire. England could not very well spare the soldiers necessary to take Pretoria if she had to meet Russia in the far east.

In the way of Russian interference, however, lies an inferior Russian navy, which, in a single combat with England, would be entirely swept from the seas. This navy has been built up at a considerable cost, and Russia would not consent to its entire loss without assurances of ample and extended compensations elsewhere. If Russia interferes, she proposes to make the interference substantial, both with her land army and with her navy. To secure her navy against destruction, there is but one course open to her, and that is an alliance with France and Germany. It is thought by some that the navies of these two countries would at least hold their own against England. With the German navy thrown in, they feel absolute security.

Will Germany interfere? France is in a mood to undertake the struggle, and the best critics of European thought contend that a friendly effort in a common cause against England is possible between France and Germany. Sometime ago General Marchand hoisted the French flag at Fashoda, upper Egypt. England demanded an immediate and complete surrender, and forced upon France abject humiliation. The French have not forgotten Fashoda, and the public sentiment of the republic is not only strong but bitter against England. Russia remembers San Stephano, and the Fashoda incident is too recent to be forgotten.

In a general conflict, Russia could remunerate herself in China, Afghanistan, and perhaps Turkey. Her reward in the far east

would be so substantial that Russia could well afford to surrender to Germany the Baltic provinces, provinces inhabited largely by people of German descent under the rule of Russia. Russia might give up some of Poland, and in a readjustment, or future-partition, to be made in Africa, Germany might receive there substantial rewards. France's reward is not so apparent. She could not hope to recover in a readjustment her Rhine provinces. France would have to find satisfaction in Africa. In the first place, if England could be defeated, it would be highly satisfactory to the naval powers to compel the British empire to surrender her forts at Gibraltar. France, perhaps, would be glad to turn these over to Spain, as they might be desirable to that country in exchange for the Spanish forts at Ceuta, in northern Africa. Ceuta is one of the pillars of Hercules and within cannon range of Gibraltar, almost as valuable as Gibraltar itself in the commanding position it would occupy upon the Mediterranean. France would also seek compensation upon the African continent by a change of boundary lines, but would perhaps be most anxious to secure further concessions in China. These general speculations are the inducements which are just now very generally discussed throughout Europe, inducements that would lead to European interference.

Italy could not and would not interfere. While Italy is not an ally of England, yet there is a historic friendship which Italy could not very well disregard. Besides, Italy is not an important factor, nor is Austria, although it would be generally expected that Austria would cast her sword in the German balance.

While these are the general combinations that might be effected in Europe, and the dangers in a general uprising that might threaten the British empire, England, on the other hand, would naturally seek alliances among those countries of whose friendship she boasts. England evidently counts upon the friendship of Japan whose navy has already reached considerable importance. But England would unquestionably count upon some assistance from the United States, and especially from her colonies. Could or would the United States be a party to such an arrangement? At the time the Spanish war broke out, England had already under consideration the complications which have since arisen. England has felt for some time that a European alliance against her movements

was not an impossibility, and has made every effort to defeat that alliance by courting German friendship and boasting of her blood relations over the sea. English diplomacy and shrewdness manifested itself in an early declaration on the part of England that she would not permit any European power to interfere against the United States in its war with Spain. This declaration implied two things: English friendship and the possibility, if not the probability, of European interference. There was really no likelihood of any interference on the part of any European countries in the Spanish war. There was some newspaper criticism, but such newspapers constituted those free lances for whose sallies no government can really be responsible. France was a creditor of Spain, and Spanish bankruptcy would mean a great loss to the French. But no one can suppose, on any ground whatever, that France or Germany or Austria for one moment contemplated an interference in the Spanish war between the United States and Spain. But the English declaration served its purpose well, and at once awakened feelings of appreciation and kindly expressions throughout the United States. Perhaps England counted too much upon those expressions. At any rate England has not found the sympathy which she must have expected in this country when she undertook the war against the Boers. Generally speaking, the sympathy, if not so pronounced in this country as in Europe, is for the most part in favor of the people of the Transvaal.

From present appearances, it is not unlikely that the war in the Transvaal will last for some time. In the meantime, England must exercise the utmost caution to prevent a European alliance, and especially must England avoid any offense to the Germans. While it does not seem likely that the continental powers will enter into any alliance or make any demands upon the English, an alliance is still a possibility. Diplomacy must count upon it, and direct its efforts accordingly.

A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

I.

Among the many incidents associated with life in Utah, in the 60's and early 70's, none are more worthy of remembrance than the annual trips taken by the Presidency of The Church to the remote settlements.

I had been in Utah nearly ten years, and had looked almost with envy upon the privileged members of the President's party, with their long trains of vehicles. I listened often to his discourses and saw him frequently in public places, but I longed to enjoy his society, and to see him in the privacy of the home circle. I was anxious to solve the mystery of his influence, and the magnetism of his personage. On such occasions there would certainly be many opportunities of seeing the wonderful leader in the role of counselor and director of the varied interests of the towns and villages through which he passed, and learn the reason why his advice always seemed satisfactory to those who sought it. Indeed, he possessed in a marked degree the regal faculty of deciding a point in dispute almost in an instant.

I knew many persons who thought that when they saw President Young that they could set him right on many points, and tell him things he did not know, but in every such case they found it convenient to let him speak while they preferred to keep silent.

I once accompanied a large party of paleontologists under Professor Marsh, of Yale; they were mostly young men, and in their conversation they determined to have a "good time" when they met "Old Brigham." Once introduced, they proved to be the most

abashed lot of young fellows I ever saw. Not a single one of them excepting the professor, had a word to say. He spoke of the discoveries they had made of fossil horses in the badlands of Nebraska. Quick as a flash, the President replied: "I understand some of our anti-'Mormon' writers say that there were no horses in America in ancient times, and that the animals were introduced by the Spaniards." President Young told the party that fossil remains had often been brought to him. In his conversation, he astonished me with his familiarity with the investigation of scientists in this particular study; in fact, the whole party were surprised. His dignified manner won their admiration, and the members confessed, after leaving him, that they found silence most agreeable in his presence. They were profuse in their admiration of him—who at that time was the foremost man in western America.

I mention this circumstance to show that such an exhibition of personal magnetism only increased my desire for an intimate acquaintance with President Young, who exercised more complete mastery over those around him than any other man I have ever known or expect to know. There was no arrogance nor assumption of superiority in his manner, you unconsciously found yourself willing to adopt his suggestions, feeling satisfied that he was right.

It is needless to say that when his son, John W. Young, invited me with my photographic apparatus to accompany the party on a trip to the San Francisco mountains, and put a light, covered wagon at my disposal, I was overjoyed at the long-coveted opportunity.

It was in the early morning of February 25, 1870, that a long cavalcade of vehicles rolled out of Salt Lake City. President Young and his wife were in the leading buggy; his two sons, Brigham and John, occupied the next with Brother George A. Smith and wife; Lorenzo D. Young and Joseph W. Young following with many others whose names I cannot now recall. Brother Van Natta was "out-rider" on horseback. In the carriage assigned to me and driven by Nathaniel V. Jones were the two sons of Brigham Young, Jr. We were a jovial crowd, free from care and full of fun. Other invited guests, with supply wagons, made up the train, each wagon taking its proper place which it maintained during the whole trip.

These annual trips to the settlements were the events of the

year to the residents. They were the occasions when old times were gone over, and old friendships renewed. The incidents of the exodus from Nauvoo, and the thrilling experiences in other places were related anew.

President Young told me that the greatest difficulty he had was to keep up so much private conversation as well as public speaking, that he was glad at times to retire and have a rest. So pleased were the people to shake him by the hand that all along the road, he was compelled to speak to hundreds. In many places the Saints lined the road, and received their beloved leader with uncovered heads. The president acknowledged their salutations with the grace of a king.

Our first stop for the night was at American Fork. The headquarters were at the residence of Bishop Harrington, a sterling man of refinement and general ability. Previous to the arrival of the caravan, locations were secured for all the party at different homes. Everything went like clockwork. There was a warm welcome for all who composed the President's party, each one being cared for with unstinted liberality.

As a matter of course the people desired to see and hear President Young. No meeting was complete unless he spoke. He seldom led in speaking; but the cap-stone was laid by him. Usually all present were silent, all who were out came indoors, and the indifferent listeners woke up. The great leader cut right and left, handling the subjects affecting the interests of the people with a fearless, decisive dignity, which unmistakably indicated his broad-minded views of the people's needs.

Following the afternoon meetings, the people gathered around headquarters, and such handshaking, and jovial good times were enjoyed as made the different stopping places seem like a continuous ovation from north to south. These were the occasions when the President was greatly wearied with much talking and when he was glad to retire and get a good night's rest.

At Payson the most elaborate preparations were made for the reception of the party, but at all the towns and villages through which we passed, the citizens were out to give us the warm welcome that comes from those who love their leaders, and who desire to show them honor. At one place we drove rather hurriedly through the

settlement, scarcely noticing the adult population, but a little farther on, our leader met a large group of children. He stopped and had quite a chat with the juveniles in the most familiar manner. The little ones greatly enjoyed this distinction.

A squad of cavalry and a brass band met us at the entrance to the town, so with music playing and flags flying we entered Payson. We stayed at the residence of Brother Douglas, a big-souled Scotchman, who with his family gave us a regal welcome and provided a veritable feast. President Young looked over the well-spread table and politely asked for a bowl of bread and milk, leaving the rest of the party to do justice to the extras. So much rich food made most of us ill. The President was informed of the fact, and did not forget to make a text of our imprudence further on.

The meeting house at Payson was a structure with a very low ceiling. Being called upon to speak, I incautiously suggested that the next house to be constructed should have a ceiling nearer the sky, and stated that I would fear to light a match lest the foul air should explode and send us too hurriedly to our journey's end. Brother George A. Smith gave me a gentle hint, after the meeting, that ever after restrained my disposition to criticise conditions that could not be avoided. Brother Smith was one of nature's noblemen, in all the walks of life. How I loved his brief, pithy talks and his uniform Christ-like simplicity of manner!

At Santaquin, Presidents Young and Smith addressed a large and delighted congregation. Each person seemed anxious to extend the warmest welcome possible. Our next point was Mona, where we made no stop, but the people, old and young, lined the road, and with uncovered heads and waving of hats, showed their joy at sight of the visitors. Their salutations were heartily acknowledged by us.

On the twelve-mile drive to Nephi some young men on horseback drew up in line across the road, stopping the train. The leader of the party saluted President young thus: "Brother Brigham, we've come out to meet you."

"Have you?" said the President, "I thought you were a hunting party." They took the hint and formed into line on the roadside while the party passed, and escorted the wagons into Nephi. It

fell to my lot to be quartered at the house of Brother Pitchforth. The rest were also well provided for.

Next day the meeting house was packed. President Young was in his happiest mood. We were all called upon to speak. Some of us who had been sick the night previous were duly scored for over-indulgence; fasting was dwelt upon, as an aid to the enjoyment of good health and a greater portion of the Spirit of God. Our misadventure at Payson was a telling sermon against eating too much, and as targets for the President's thrusts we were compelled to accept his remarks without squirming or talking back. No one could ever reply with impunity in such cases. He never missed anything funny, and never forgot where to make a point; in fact, no incident seemed to miss his searching gaze. He found his texts in the Bible of our everyday lives.

The next morning, March 2nd, we passed Levan on the left and nooned at Chicken Creek, a sort of half-way house. Here I saw the oldest man then living in Utah, Father Ballou, 96 years old, and almost blind and deaf. We reached Scipio, a snug little town that had been broken up two or three times by the Indians, at 4:30 o'clock. It snowed during the night.

Leaving Scipio we ascended a divide over a mountain range into Pah-vant valley; there were four or five inches of snow on the ground. One of the carriages broke, and the whole caravan stopped. President Young was the first to ascertain the cause of the mishap. He called upon Van Natta, the "out-rider," and asked if he had provided any rawhide for repairs. Van was sorry he had forgotten to do so. The President quietly called upon his wife to see if there was such an article in the buggy; sure enough, it was found; the repairs made, when we all moved on again. This was one more evidence of his great foresight and quality as a leader of men. No detail was too small for his consideration. Once on the road, each man and boy was an object of his care, and if any was sick he was always the first to care for his interest. In his preaching, every word seemed to fit into its right place; every person was eager to listen. There was very little of chapter and verse preaching. The conditions facing the people demanded specific counsel, and it was always given with wonderful decision when the President spoke.

We reached Fillmore through mud and mire in the evening.

The usual enthusiastic reception was tendered. There was more preaching for all of us; none escaped. If the leaders felt tired they usually called upon other members of the party to precede them, and would close with sledge-hammer blows that warmed up the audiences. The people were eager to hear Brother Brigham. A meeting on these occasions without him would have been as flat as the opening services of a quarterly conference on a wet day.

The meetings in Fillmore were held in the capital building. Congress granted \$23,000 towards its construction. It was thought at one time that Fillmore would be the capital of the territory, on account of its central location.

Our next point was Meadow Creek, where we did not stop, but at Corn Creek we held a meeting. This was then the Indian reservation of the Pah-vants, most of whom are now dead. From there we drove to Cove Creek Fort, a fine stone structure built by The Church as a protection to travelers against Indian attacks, there being no settlement between Corn Creek and Beaver. Its construction cost \$20,000. We enjoyed the hospitality of Ira Hinckley and his estimable family who had charge of it at that time. It was an evening of rest for the preachers, without a meeting. It is possible to have a surfeit of anything, be it ever so good. I often sympathized with the leaders of our Church on such trips as these, and thought upon the mental strain, the constant effort to fill the high mission of directing the energies, inspiring the hopes, comforting the faint-hearted, denouncing wrongs, and the more difficult work of driving out the worldliness that almost gets possession of us.

The next day's travel was devoid of interest other than usual incidents noticed in going from place to place; for six or seven miles from the fort, we had snow, then mud, then dry and dusty roads.

A grand welcome was provided at Beaver where we stayed over Sunday. I had the good fortune to be located at the home of President Murdock.

Brother John Squires, the barber, who was one of our party, did the tonsorial work. Who does not know of the skill of our friend John, with his "two up and one down" touches? No one, at that period of our history, would think of a presidential party without the presidential barber; he had his little jokes for each one of

us, from the President down to your humble servant. His services were rendered without money and without price—he was one of the features of a pleasant memory.

The services at Beaver were very instructive. The school of the prophets was held there at that time. Brother C. J. Thomas had a fine choir of twenty voices, who did excellent work in the meetings. Everybody seemed glad to see us; it was a constant hand-shaking festival.

LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:
To gain that knowledge, let him labor,
Improve those failings in himself,
Which he condemned so in his neighbor.
How lenient our own faults we view
And conscience' voice adeptly smother;
But oh! how harshly we review
The self-same errors in another.

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin;
You'd blush deep if your own were sounded.

And in self-judgment, if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light, which men are apt to borrow;
So first, improve yourself to day,
And then improve your friends tomorrow.

HUMBLE DEVOTION VS. MILITARY GLORY.

BY APOSTLE HEBER J. GRANT.

I do not know when I have heard anything that pleased me more than the article by Dr. Karl G. Maeser, in the November ERA, entitled, "How I became a Mormon." I am sure that the testimony of the divinity of the work of God, as portrayed in this article, is very striking and certainly must be beneficial in strengthening the faith of the youth of Zion.

Speaking of his baptism, he says: "On coming out of the water, I lifted both of my hands to heaven and said: 'Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause.'"

Soon thereafter he received the testimony which he had requested of the Father, and how faithfully he has kept his promise "whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause" is known to every Latter-day Saint who is familiar with the life-labors of Karl G. Maeser.

The good results which have come from his labors at the Brigham Young Academy at Provo, are almost beyond calculation; so, also, are his labors in aiding in the establishment of Church schools and religion classes throughout all Israel. His labors as one of the General Superintendency of the Sunday Schools, have also been of great importance. His Sunday School labors were very closely connected with those of the late George Goddard, and there are none of my intimate acquaintances who have more perfectly exemplified in their lives the teachings of Jesus Christ: "Peace on earth, good will to men" than have these brethren.

I have been intimately associated with Brother Goddard from

my childhood, loving him with an affection almost akin to devotion and I entertain this same sentiment for Brother Maeser. I know of no two men who have more perfectly illustrated the beautiful sentiments contained in the little poem "Abou Ben-Adhem" than they have. One of the reasons why I entertain such deep feelings of affection for these brethren, is because each could answer as Ben-Adhem did, "I pray thee, then, write me as one that loves his fellow-men."

When God shall make up his jewels, these men will be among the number. And when the angels shall show the names of those whom God has blessed, theirs will surely be among those to be found at the head of the list.

As some of my readers may not be familiar with the poem by Leigh Hunt, which I greatly admire, I have pleasure in quoting it. The lessons so beautifully taught therein, I have tried to apply to my life's actions. It is as follows:

Abou Ben-Adhem (may his tribe increase):
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An angel, writing in a book of gold.
 Exceeding peace had made Ben-Adhem bold,
 And to the presence in the room he said:
 "What writest thou?" The vision raised its head,
 And, with a look made all of sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" Said Abou. "Nay, not so,"
 Replied the angel. Abou spake more low,
 But cheerily still, and said, "I pray thee, then,
 Write me as one that loves his fellow-men."

The angel wrote, and vanished. The next night
 It came again, with a great wakening light,
 And showed the names whom love of God had blessed,
 And lo, Ben-Adhem's name led all the rest.

How natural it is for us to bow down and almost worship the warrior! But with humble and faithful men like the brethren referred to, a warrior, who is such not from a high sense of duty and patriotism, but simply from an ambition to be great in the eyes of his fellows, or to make a name for future generations—even if

we take the mighty Napoleon as our example—is a pigmy in comparison.

Just at this time of warrior worshiping, perhaps it may excite a few beneficial and sober reflections to read carefully the essay of Dr. Johnson, entitled, "Battlefields, or Vulture Shambles," a very striking article:

As I was sitting within a hollow rock, and watching my sheep that fed in the valley, I heard two vultures crying to each other on the summit of a cliff. Both voices were earnest and deliberate. My curiosity prevailed over my care of the flock. I climbed slowly and silently from crag to crag, concealed among the shrubs, till I found a cavity where I might sit and listen without suffering or giving disturbance.

I soon perceived that my labor would be well repaid; for an old vulture was sitting on a naked prominence, with her young about her whom she was instructing in the arts of a vulture's life, and preparing, by her last lecture, for their final dismission to the mountains and the skies.

"My children," said the old vulture, "you will the less want my instructions, because you have had my practice before your eyes. You have seen me snatch from the farm the household fowl; you have seen me seize the leveret in the bush, and the kid in the pasture; you know how to fix your talons, and how to balance your flight when you are laden with your prey. But you remember the taste of more delicious food: I have often regaled you with the flesh of man."

"Tell us," said the young vultures, "where man may be found, and how he may be known. His flesh is surely the natural food of a vulture! Why have you never brought a man in your talons to the nest?" "He is too bulky," said the mother. "When we find a man, we can only tear away his flesh, and leave his bones upon the ground."

"Since man is so big," said the young ones, "how do you kill him? You are afraid of the wolf and of the bear. By what power are vultures superior to man? Is a man more defenseless than a sheep?" "We have not the strength of man," returned the mother, "and the vulture would seldom feed upon his flesh had not nature that devoted him to our nourishment, infused into him a strange ferocity, which I have never observed in any other being that feeds upon the earth."

"Two herds of them," continued she, "will often meet, and shake the earth with noise, and fill the air with fire. When you hear noise, and see fire, with flashes along the ground, hasten to the place with your swiftest wing for men are surely destroying one another: you will then find the ground smoking with blood, and covered with carcasses, of which many are mangled, for the convenience of the vulture."

"But when men have killed their prey," said a young vulture, "why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture to touch it, till he is satisfied himself. Is not man a kind of wolf?" "Man," said the mother, "is the only beast who kills that which he does not devour, and this quality makes him the greatest benefactor to our species."

"If men kill our prey, and lay it in our way," said the young one, "what need shall we have of laboring for ourselves?" Because man will sometimes," replied the mother, "remain for a long time quiet in his den. The old vultures will tell you when you are to watch his motions. When you see men in great numbers moving close together, like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood."

"But still," said the young one, "I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat." "My child," said the mother, "this is a question which I cannot answer, though I am reckoned the most subtle bird of the mountain."

"When I was young, I used frequently to visit the eyry of an old vulture who dwelt upon the Carpathian rocks. He had made many observations; he knew the places that afforded prey round his habitation, as far in every direction, as the strongest wing can fly, between the rising and setting of the summer sun; and he had fed year after year on the vitals of men."

"His opinion was that men had only the appearance of animal life, being really vegetables, with a power of motion, and that as the boughs of an oak are dashed together by the storm, that swine may fatten on the falling acorns, so men are, by some unaccountable power, driven one against another till they lose their motion, that vultures may be fed."

"Others think they have observed something of contrivance and policy among these caterers of ours; and those that hover more closely around them, pretend that there is in every herd one that gives direction to the rest, and seems to be more eminently delighted with carnage. What it is that entitles him to such pre-eminence, we know not. He is seldom the biggest or the swiftest; but such are his eagerness and diligence in providing and preparing food for us, that we think the leader of such human herds is entitled to our warmest gratitude, and should be styled, *The Friend of the Vultures*."

I ask the readers of the ERA to contemplate the above article and then carefully to reflect upon the life of the great Napoleon and compare it with those of our humble and devoted Sunday School workers, George Goddard and Karl G. Maeser. And when they

have done so, I feel confident they will realize that the warrior Napoleon was in very deed, "The Friend of the Vultures," and that George Goodard and Karl G. Maeser have, by loving their fellows and faithfully striving to advance the condition of humanity, placed themselves as Abou Ben-Adhem did—in the first ranks of those "whom love of God had blessed." We would think, when recalling the fact of the five hundred thousand soldiers which Napoleon took with him to Russia when he crossed the Alps, and then remembering that he returned with only about forty thousand, that the very subtle vulture whose eyry was "upon the Carpathian rocks," must have been located near enough to enable him to reach the ninety per cent of Napoleon's army which furnished food for vultures.

"Knowledge without practice is like a glass eye, all for show and nothing for use." I would urge upon the young men to do nothing for show, but to do their best to obtain knowledge and then strive to put the knowledge obtained to practical use. I am acquainted with some people who are regular encyclopædias of knowledge, but so far as their knowledge being utilized for the benefitting of their fellow-men, they might just as well not possess it or be deaf, dumb and blind: this is all wrong.

George Goddard spent the greater part of his life in laboring to improve the conditions of our Sunday Schools. He in very deed was constantly "gathering up the sunbeams," and "scattering seeds of kindness for our reaping by and by." He is remembered in every Sunday School that he ever visited, as a veritable sunbeam, bubbling over with kind words, sweet songs, and good advice.

"What are the aims that are at the same time duties? They are the perfecting of ourselves, the happiness of others."—*Kant*.

George Goddard and Karl G. Maeser have found their "sweetest comfort" in,

With a patient hand removing,
All the briars from the way.

When we think of their noble examples, oh, how our affections go out to them! With all my heart, I pray God may grant that the youth of Zion shall follow the example of these worthy men, whose lives have been as pure as gold, in preference to such glittering but damnable examples as those of a Napoleon.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN—DEFERENCE FOR SACRED PLACES.

BY THE SENIOR EDITOR.

There is a signal lack of character in the person who has no deference for sacred places. By deference as here employed is meant that quality which enables one to deny, or to hold in the back-ground, his natural wishes and desires for fun and light-mindedness, and give preference to the spirit of worship in the place in which he finds himself. Deference, it has been said, is "one of the most indirect and elegant of compliments." It comes with special grace from the young to people older in years, from the governed to the governor, from the layman to the person in authority, from the audience to the speaker, from the worshiper to the place of worship. It is not as deep as reverence, for in the latter is mingled a sentiment of fear with high respect and esteem; to God reverence is due, but to the place of worship, deference.

When a person attends church or meeting, he should remain during the service, and enter into the spirit of the act of paying divine homage to the Supreme Being. Nothing so completely exposes a young person's boorishness as ill conduct and lack of deference in a place of worship.

Recently, at a young people's conference in Salt Lake City, a most flagrant case of bad manners came under my observation. While the services were still in progress, scores of young men and women left their seats, and crowded out of the doors of the Taber-

nacle, seemingly unconscious of the offensiveness of their action. To thus leave a house of worship before the close of the services, is a breach of one of the most essential forms of good breeding, that should never be tolerated, much less indulged in. On this occasion, the speaker who arose to address the congregation notified all who wished to retire to do so, and then he asked that the doors be closed. This was done, and there was comparative quiet while he spoke. No sooner had he closed his remarks, however, than there was another rush for the doors, for it was forgotten, apparently, that singing and prayer are also parts of the service. Nor was this all the offense, for the behavior of a large number who were present at the meeting was not at all what deference to a house of worship, to say nothing of respect for the speaker, should and does demand. Such conduct is severely reprehensible, and should be stopped. Young men and women who are guilty of it should consider what a grave offense it is, and strive not to be guilty of it again. It is unworthy the children of the Saints, or of any person who has proper respect for himself.

The young people should learn to act properly in places of religious worship; they should be willing to set aside their natural inclinations for pleasure and license, and learn to control themselves, and act with propriety. It is an old and true saying that there is a time and a place for all things. To be able to conduct oneself in conformity with the demands of the place in which one finds himself, is a very useful acquirement, essential to the comfort and the pleasure of others and to our own true happiness. Upon this matter, every young person should thoughtfully consider, and then strive to improve.

Those who preside over religious gatherings should insist upon receiving from the audience and from each individual thereof, that regard and deference which are due to the places and to their positions. The boys and girls should learn that John or Thomas or William, however plain and familiar when among them as playmates, companions, or friends and neighbors, are entitled to special respect when presiding over meetings of worship. Neither should it be forgotten by them that the place itself is sacred, and that good breeding demands of them that they shall also pay to it the deference due. Their fellow-worshippers should also be consid-

ered. The scripture passage: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" might be changed to read: "For he that regardeth not his brother in authority nor payeth deference to the house of worship, how can he love and revere the Lord?"

The teaching of deference for sacred places should be encouraged in our associations, as well as in other gatherings of the Saints. A vigorous discipline should be instituted to impress its importance.

The possession of the quality of deference marks a high type of manhood and womanhood, a lack of it is characteristic of the ill-bred and unrefined.

THE ROBERTS CASE.

The reader of the daily press who has kept informed upon the case of Utah's representative in Congress, Hon. B. H. Roberts, and followed the proceedings to prevent his being seated, must have noticed the unusual and even unwarranted steps in the action taken by Congress.

There is no irregularity in his certificate or in his election. He possesses all three of the qualifications of a representative, prescribed by the Constitution: he has attained the age of 25 years; he has been seven years a citizen of the United States; and is an inhabitant of the state in which he was chosen. And yet the House, when he presented himself to take the oath of office, excluded him, deciding by a large majority vote that he would not be permitted to take the oath of office. Why? Because of the presentation of large bundles of petitions principally written, obtained and presented through the labors of church ministers who are prejudiced enemies and radical opposers of The Church to which he happens to belong. These petitions charged him with living in polygamy; in other words, with violating a statute in Utah which defines his alleged offense as a misdemeanor. But there was no evidence except the unsupported allegations of the petitioners. There was no court record of such

alleged crime, although ample time and opportunity were given to establish this, if it existed, through the state courts of Utah which had jurisdiction in such cases. There was further, no law applicable to his case, either of the State of Utah or of the United States, which disqualified him.

Notwithstanding these facts, the House prevented him from being sworn, without evidence, cause or reason except the allegations of a multitude of irresponsible petitioners; and it undertook to establish his guilt while he was yet unsworn, hence not a member, by referring his case to a special House committee, which committee endeavored by the examination of witnesses to establish his guilt on a violation of a state statute with which neither the House nor its committee had anything to do.

The Constitution, among other provisions, gives Congress a right to be the judge of the elections of its own members, and to expel a member for just cause. Nowhere, however, is the right given to prevent a representative who has the qualifications provided in the Constitution, and who holds his proper state credentials, from being sworn, and from taking his seat. He must be a member before he can be treated to expulsion for cause. It is true, the qualifications of persons claiming seats in the House may be called in question, and in such case the house may go behind the certificate of election, examine witnesses, and decide who has received a majority of legal votes, but until the matter is decided, the person holding the certificate of election is a member of Congress just as if there was no question about his election. But Representative Roberts, with all his qualifications, has been denied membership, and that too while he is being tried without warrant in law.

There is absolutely no justification for the House in the proceedings it has taken to prevent Mr. Roberts from becoming a member. Religious prejudice has completely upset the judgment of its members and has caused them to recklessly over-ride all law and precedent. Bigoted ministers have caused that supposedly great body to set an example of defiance to law and right that is liable to become a dangerous rock to the ship of liberty.

It has been maintained that the Edmunds law disqualifies Mr. Roberts and gives the House an excuse for its action. The people who have protested against his being sworn and taking his seat,

base their objections upon this law, and rely upon it for a justification and warrant for their course. It provides that no person who is a polygamist, or who cohabits with more than one wife shall be entitled "to hold any office or place of public trust, honor or emolument * * * * under the United States."

But all the disabilities which Mr. Roberts may once have had under this law were removed by the amnesties of two presidents, and the enabling act of Congress for the admission of Utah, which latter provides for just such cases by permitting all male citizens twenty-one years of age or over, who have been one year residents of the then territory, to take part in the formation of the state constitution, and to vote for its adoption.

But, again, if this were not enough, and the Edmunds law, as some have contended, should be applied to the District of Columbia where Congress has sole jurisdiction, and to the qualification of members of Congress, and Mr. Roberts thus by law be prevented from taking his seat, the question would naturally arise whether the office of Representative in Congress is an office under the United States. The *New York Sun* has called attention to and investigated this question, and has come to the conclusion, citing several precedent examples, that the "weight of legal authority is strongly in favor of the proposition that it is not," and "that the framers of the Constitution excluded senators and representatives from the category of persons holding office under the United States." And thus every vestige of authority by law upon which is based the protests against him, and their acceptance by Congress, are swept away, and the House is left without law or excuse for its action in refusing Mr. Roberts to be sworn, and denying him a seat. It has done him and the state which he represents a grave wrong in denying him rights to which he is clearly entitled, and by so doing has set an example that threatens the liberty of every state in the Union.

The *Sun* comes to the conclusion after a review of the case of Mr. Roberts that, "if the prosecutors of Mr. Roberts have any case against him which affords good ground for his expulsion from the House of Representatives, let them bring it forward after his admission and turn him out. The case for excluding him which they have thus far presented, is fatally defective, and it is no exaggeration to say that its success would be a menace to American liberty."

The minority Committee report which holds to the above view, will doubtless open the whole subject for debate in the House, when Utah's Representative will have an opportunity to continue the vigorous battle that he is waging single-handed for the right.

NOTES.

"Don't wait for great things; for while you wait, the door to little ones may close."

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

It is related that Dwight L. Moody once offered to his Northfield pupils a prize of five hundred dollars for the best thought. This took the prize: "Men grumble because God puts thorns with roses; wouldn't it be better to thank God that he puts roses with thorns?"

"I attach great importance to reading good books. Whatever success I have attained I attribute to the literature that I have read. It opens a world of thought and reasoning, and uplifts one to higher ideals and nobler ends. One may be poor, but in spirit he feels himself a prince, and equal to any other man. Good reading stimulates action and thought. I am never more pleased than when I see a young man reading a good book. I consider it one of the best signs."—*W. A. Nash, banker.*

Who has not noticed the power of love in an awkward, crabbed, shiftless, lazy man? He becomes gentle, chaste in language, enthusiastic, energetic. Love brings out the poetry in him. It is only an idea, a sentiment, and yet what magic it has wrought. Nothing we can see has touched the man, yet he is entirely transformed! So a high ambition entirely transforms a human being, making him despise ease and sloth, welcome toil and hardship, and shaking even kingdoms to gratify his master passion. Mere ambition has impelled many a man to a life of eminence and usefulness; its higher manifestation, aspiration, has led him beyond the stars. If the aim be right, the life in its details cannot be far wrong. Your heart must inspire what your hands execute, or the work will be poorly done. The hand cannot reach higher than does the heart.—*Success.*

IN LIGHTER MOOD.

"Will one in the class," asked the teacher of rhetoric, "give a better form to the sentence, 'John can ride the mule if he wants to'?" "John can ride the mule if the mule wants him to," said the boy with the bad eye.—*Chicago Tribune*.

* * *

Johnny, a Sunday School boy, having arrived at his eighth birthday, thought it would be real nice to write a letter to his papa, and this is the way he began: "Dear Papa: Whenever I am tempted to do wrong, I think of you and say: 'Get thee behind me, Satan!'"

* * *

A Frenchman, who had a dispute with a Turk in Constantinople, and had stabbed him, was condemned to death. The criminal, who thoroughly understood the value of postponing trouble, thought on the means of saving himself; and as he knew that the Sultan was a great lover of elephants, he proposed to him to spare his life, and he would in return teach one of these animals to speak. The Sultan, who knew the sense of the elephant, thought it possible that by pains and art one might be taught to do so. Therefore, he accepted the proposal of the prisoner, and promised a handsome reward besides, if he should fulfill his purpose in a certain time. The Frenchman said that ten years would be wanted to instruct such a very large animal; if he was to teach it to speak Turkish quite perfectly, but he would be content to suffer the most cruel death at the expiration of that time, if he should not fulfill what he had undertaken. After they had agreed to this, he and a young elephant were confined in a tower, and supplied with abundance of provisions. After a little time, he was visited by some of his countrymen, who testified their astonishment at his mad promise. "You bring destruction on yourself by it," said one of them. "Do not fear," said the prisoner, "ten years is a great period of human life. I assure you that, before these are expired, one of us, the Sultan, the elephant or I will be dead."

* * *

A Chicago hotel manager employed a handy man going by the name of "Bill" to do his window-washing. One morning Bill, instead of doing his work, was amusing himself by reading the paper, and, as bad luck would have it, the manager looked in.

"What's this?" he said. Bill was dumbfounded. "Pack up your things and go," said the manager.

So poor Bill went to the office, drew the money which was owing to him, and then went upstairs and put on his good clothes. Coming down, he went to say "goodby" to some of the other servants, and there he happened to run across the manager, who did not recognize him in his black coat.

"Do you want a job?" asked the manager.

"Yes, sir," said Bill.

"Can you clean windows?"

"Yes, sir."

"You look like a handy sort of fellow, I only gave the last man five dollars, but I'll give you seven."

"Thank you, sir," said Bill; and in half an hour he was back in the same old room—cleaning the windows this time, and not reading the paper.—*Collier's Weekly*.

* * *

When John Hay now Secretary of State, was a boy, he was a regular attendant of the Presbyterian Sunday School at Warsaw, Illinois. The Sunday School lessons partly consisted of committing to memory Bible verses, and to attain supremacy in this created quite a rivalry among the scholars. John Hay was sure to come out ahead from two to five answers, sometimes more, causing those of his comrades who were always behind him to regard him with envy.

Consequently, when some of those boys heard that John had to wash dishes and do the churning for his mother, and, more than all else, that he wore an apron while at these duties, they fairly crowed.

One morning, it was agreed by his comrades to get him out of doors while he had his apron on, and humiliate him by having two or three girls whom he rather liked ask him questions in regard to his house work.

Young Hay came out to where the boys were, and answered the questions by saying that he washed dishes as his mother taught him; and then, with twinkling eyes, he gave the dishpan which he had with him a tremendous fling, contents and all, drenching whoever happened to be near enough, and, laughing loudly, ran into the kitchen. Hay and his big apron were never molested after that.

* * *

Customer (to baker's boy): "Is your bread nice and light, sonny?"

Boy (confidentially): "Yes, ma'am; it only weighs ten ounces to the pound."

OUR WORK.

THE CULTIVATION OF LITERARY STYLE.

From an article in a recent number of *Self Culture* the following paragraphs are culled:

A good literary composition, like a good painting or a good musical composition, has certain distinguishing qualities. The artist may learn to appreciate those qualities, and, by faithful practice wisely directed, may conform his own work toward the ideal standard without losing his individuality.

The first and most important quality of style is clearness. If one have something to say that is worth saying he should say it. He should say it not merely that the reader may, but that he must, understand. Now, the first requirement for clear writing is clear thinking; for no one can make another understand what he does not understand himself. Hence, careful writing is a means of cultivating careful thinking. But one may have a very clear idea of what he wants to say and yet be unable to say it well: command of language is necessary. * * *

Nice discrimination in the choice of words is a mark of good writing. Perhaps no two words in the language convey exactly the same meaning. A careful writer will wait long for an inspiration which shall give him the word or phrase which seems to elude his search. This high standard of excellence is one of the distinguishing characteristics of the true artist. A proverb has been defined as "the wisdom of many and the wit of one." It is a happy expression of the thought that gives it its peculiar value and its permanency. Thought is the jewel, but style is the setting that makes it available.

In ordinary reading the object is to get the writer's thought. In reading for the purpose of improving one's style, the chief aim should be

to appreciate the expression of the thought. An excellent exercise is to read a paragraph carefully, express the same thought, and then compare the writing critically with the original.

Indignation—indeed all strong feeling—is always expressed in as clear and forcible language as the speaker or writer is capable of. The writer who is in earnest will, other things being equal, be less likely to obscure his meaning than one who has no object beyond writing a given number of words. The practice of writing long compositions on subjects in which one has little or no interest is decidedly objectionable.

The liability of saying what one does not mean must be constantly kept in mind. The danger of being misunderstood, even when one says clearly what he does mean, must also be recognized.

Herbert Spencer points out in his work on "Education" that in all ages adornment has been more highly esteemed than utility. The savage is more anxious to have feathers and paint than a blanket to protect him from the cold. For the same reason the ordinary elocutionist uses too many gestures and the ordinary writer too much elaboration. The editor of a well-known college journal announces that his paper is "the recipient of a subscription from Mrs. L." He would naturally have said, "received a subscription"; but he was anxious to write "fine English." The writer's object was not to say that his paper was a journal or a recipient, or anything else, but to tell his readers that he had received a subscription. Neither long words nor "glittering generalities" can take the place of thought appropriately expressed. The purpose of writing is not to convey words but thoughts. Over-worded writing is like over-colored painting. Whatever is worth saying is worth saying briefly.

Grace is the quality of style which makes it pleasing. Many compositions are read chiefly on account of the beauties of their style. Addison's "Vision of Mirza" and "Sir Roger de Coverley," and Irving's "Westminster Abbey" and "Sorrow for the Dead," are among the best models of grace in the language. * * *

The student of style must learn to admire the beautiful in composition in order that the taste, thus cultivated, may influence his own writing. This does not mean that one should try to write exactly as Addison or Irving wrote. The tendency to mere copying can be avoided by using several models, by regular practice in writing, and by constantly watching for defects to be avoided. * * *

Force makes writing effective. To write forcibly one must be in earnest. Lord Macaulay's writing is perhaps the most forcible in the language. The reader of those brilliant essays is never left in doubt as to the writer's meaning. Every sentence is a thunderbolt. Read his

essay on "The Royal Society of Literature." Would it not be useless to say a word in reply to that withering criticism? Macaulay's style is deficient in grace and variety, but it is none the less valuable as a model of clearness and force.

"Unity in variety" is an essential character of good writing. As in the architect's plan, every line should have its place in the formation of the perfect whole. Without diverting the reader's attention from the thought to the plan, it should proceed systematically from "firstly" to "lastly." Perhaps Macaulay's Essays furnish us as good models of unity as can be found.

It is often asserted that "all a rhetorician's rules teach nothing but to name his tools," and that the only way to learn to write is by writing. A complete set of rules for painting would not make a painter; nor would practice alone produce the best results. In the teaching of all the arts, much harm is no doubt often done by destroying individuality and by cultivating an unnatural style. Yet no one can afford to rediscover entirely the principles of an art, nor to learn by costly experience what may readily be learned from a master of the art. A good style is to be acquired neither by giving one's days and nights to the study of theoretical rhetoric, nor by unceasing practice, both should be judiciously combined, if possible, under the guidance of a master of the science and art of writing.

M. I. WORK IN SAN FRANCISCO.

Harry D. Haines writes the ERA that there are flourishing Improvement Associations throughout California wherever branches of the Church are organized. Elder H. E. Sharp is the newly installed president of the San Francisco association, which has been of much assistance in furthering missionary labor. Its socials at which as many as eighty Saints and friends have been entertained, have contributed largely to their success. Strangers as well as recent converts display great eagerness for improvement study; and the association meets their demand for a thorough knowledge of the history and doctrines of the Church, in a serious and helpful way. It aids in fulfilling the commission of our Lord, "Teach all nations."

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

December 7th: Representative B. H. Roberts of Utah issues an address to the people of the United States, calling attention to the threatened dangers to the safeguards of American liberty in the precedent sought to be established in his case.

9th: Apostle Franklin D. Richards dies in Ogden. * * * Mrs. Emily Dow Partridge Young, wife of the late President Brigham Young and daughter of Edward Partridge, the first bishop of The Church, dies in Salt Lake City.

10th: In a battle with the Boers near Stromberg the British forces under General Gatacre suffer a serious defeat.

12th: The funeral services over the remains of President Franklin D. Richards are held in Ogden. * * * * * Advices just received in San Francisco bring the news that on Nov. 2nd a huge tidal wave swept over the island of Ceram in the Malay Archipelago. Cities were blotted from the earth and the report that at least five thousand lives were destroyed.

13th: There was a very perceptible earthquake shock in Salt Lake City, Ogden and all the intermediate territory. * * * * * Gen. Otis telegraphs the war department that Aguinaldo has abandoned his troops and is in hiding in the province of Benguet. * * * The British forces suffer another serious defeat in a battle with the Boers at Magersfontein. General Methuen commanded the British.

15th: Gen. Buller the commander-in-chief of the British forces in South Africa is defeated by the Boers in an engagement near Chieveley. In an attempt to cross the Tugela River he is repulsed with heavy loss. He loses 1097 men; killed 82; wounded 667; missing 348.

18th: The British government removes Gen. Buller from the supreme command in South Africa and appoints Baron Roberts of Kanda-

har commander-in-chief, with Lord Kitchener of Khartoom as chief of staff. * * * Letters found among the rebel archives captured, indicate that Aguinaldo has had the active moral support of prominent anti-expansionists in the United States.

19th: Gen. Henry W. Lawton, the gallant officer who fought so valiantly at Santiago and all through the Philippine campaign, is killed at San Mateo, in Luzon, to capture which place he started from Manila on the night of Sunday, Dec. 17th.

22nd: Dwight L. Moody, the evangelist, died at his home, East Northfield, Mass., after a month's illness. * * * While the school children of St. Francis parochial school, Quincy, Illinois, were rehearsing for a Christmas play, the dress of a little girl caught fire, and as a result eleven children lost their lives. * * * At Amalfi, Italy, a tourist's resort, an enormous rock upon which stood the Capuccini hotel slid bodily into the sea, carrying with it the hotel, other buildings and fifty thousand cubic feet of earth. Many lives were lost.

23rd: By an explosion of fire damp in the Braznell coal mines, Pa., more than forty miners were buried alive. * * * Christmas trade in the leading cities of Utah was heavier than was ever before known. * * * The 94th anniversary of the birthday of the Prophet Joseph Smith was fittingly celebrated by the Relief Society at their regular quarterly conference held in the Assembly Hall. Addresses were made upon the Life and Teachings of Joseph Smith by M. I. Horne and Elders Samuel W. Richards and Angus M. Cannon.

24th: The British steamer *Ariosto* stranded on the North Carolina coast, and 21 sailors were drowned, while Captain Barnes and eight others were saved. * * * Hostilities in South Africa were mutually suspended for Christmas day. * * * Daniel S. Ford owner and editor of *Youth's Companion*, died in Boston, aged 77 years.

25th: A severe earthquake visited Southern California at 4:25 a. m. destroying much property, the center of the shock being at San Jacinto, in Riverside county. Several Indians were killed by falling rocks.

* * * Gen. Young has been appointed military governor of the province of northwestern Luzon with headquarters at Vigan.

26th: Charles W. Stayner, an old and well-known resident of Utah and a brother of the late Arthur Stayner, died at his home in East Bountiful.

27th: Edward C. Hodges & Company, bankers and brokers of Boston, made an assignment.

28th: Word was received by steamer *Aorangi* from Sidney to Victoria, B. C. that Oscar Eliason, the Salt Lake magician, came to his death by the accidental discharge of a gun while he was hunting, Nov. 26, 1899.

29th: The United States Fish Commission decided, after recent inquiry, that the physical condition of the waters of Great Salt Lake will not permit the introduction of useful marine animals therein. *

* * Three representatives of Aguinaldo arrive in Washington with a peace proposal. * * * The three-days' session of the State Teachers' Association came to a close. Oscar Van Cott has been chosen its president.

30th: M. W. Merrill, Jr., a leading citizen of Cache county, and son of Apostle M. W. Merrill, died at his home in Richmond, aged 43 years.

31st: The United Irish' Societies of New York and vicinity held a mass meeting sympathizing with the Boers and condemning England because of the South African war. Senator Mason of Illinois, and Congressman Sulzer of New York made addresses. Resolutions were passed which closed in these words:

Resolved: That we appeal to the heart and conscience of the liberty-loving people, descendants of the founders of this Republic and inheritors of Washington's fame, and all lovers of liberty throughout the world, to cast aside all personal and selfish consideration unworthy of free men to extend the hand of fellowship to the patriots and heroes now so bravely fighting to maintain their liberty and to drive the invader from the soil of the Boer republic, and we hail all the victories as the happy augury of the establishment of the United States of South Africa.

January, 1st, 1900: A hard fight begins the move to drive the insurgents out from southern Luzon. * * * George Buckle, Republican, was elected president of the Salt Lake City council.

2nd: Captain Leary, naval governor of Guam, has issued a proclamation decreeing the absolute prohibition and total abolition of slavery, or peonage, the order taking effect Feb: 22nd. * * * Heber H. Thomas, Republican, was elected president of the Ogden city council.

3rd. The bubonic plague is reported at Manila. * * * Governor McLaurin, in delivering his message to the Mississippi legislature,

denounced the "Mormons" in scathing terms, and recommended the adoption of laws to prevent their doctrines from being taught in the state.

4th: There were six cases of small pox reported in Salt Lake City, and the Board of Health advised the closing of the schools. * * * Arguments in the Roberts case were begun before the Tayler committee.

5th: Congressman B. H. Roberts argues his case before the Tayler committee, speaking for nearly five hours. * * * General Otis reports the complete success of the military operations in North Luzon, which effected the release of Lieutenant Gilmore and other Americans captured by the rebels.

6th: Congressman B. H. Roberts finished his speech before the Tayler committee, it having occupied seven hours time and won him many friends. * * * N. F. Haworth, at Farmington, was held without bail on the charge of murdering Thomas Sandall, at Layton, last March.

7th: The British have met with three heavy reverses in South Africa during the past few days.

8th: Dr. J. M. Tanner placed his resignation as president of the Agricultural College in the hands of President W. S. McCornick of the board of trustees. * * * Senator Rawlins introduced a bill in the Senate increasing the appropriation for the public building in Salt Lake City to \$750,000, from \$300,000 appropriated by the last Congress. * * * President Snow issued a proclamation declaring that the Church has positively abandoned polygamy, and that if any member disobeys the law, either as to polygamy or unlawful cohabitation, he must bear his own burden and be answerable to the tribunals of the land for his own action pertaining thereto.

9th: Robert Murdock was appointed postmaster at Logan, vice Orson Smith. * * * Senator Beveridge of Indiana made a strong plea in the senate for the retention of the Philippine Islands, giving as a keynote this sentence:

"That man little knows the common people of the Republic, little understands the instincts of our race who thinks we will not hold it (the Philippine archipelago) fast and hold it forever, administering just government by simplest methods."

10th: Lord Roberts and General Kitchener arrive in South Africa and their presence restores the shaken confidence of the English soldiers in their generals. * * * The Medical Society, Salt Lake City, declare for compulsory vaccination.

11th: Senator Pettigrew of South Dakota denounced the adminis-

tration's policy in the Philippines. * * * The trial of Captain J. F. Mills for the killing of John C. O'Melveney began, a jury having been secured.

12th: The school vacation in Salt Lake City was extended one week, owing to small pox. Large numbers are being vaccinated. * * * Mark Lindsey, well known as the founder of Lindsey's gardens, dies at his home in Ogden. * * * The Utah bank statements for 1899, compiled by Secretary of State Hammond, show an increase over 1898 of two million dollars in individual deposits and the same amount in savings deposits.

13th: A large meeting was held protesting against compulsory vaccination, and an organization was effected to be known as the Utah Anti-Compulsory Vaccination League, Thomas Hull, temporary president, C. S. Booth, secretary, and B. H. Schettler, treasurer.

14th: Small pox breaks out in Fire-Chief Devine's family, and the Salt Lake fire department is quarantined. * * * An official statement is made by Frank H. Hitchcock of the Agricultural Department that the agricultural products of the United States exported for the period 1894 to 1898, five years had an average annual value of \$663,538,201, sixty per cent of which found a market in Great Britain and its dependencies. * * * Field Marshal Roberts reports no change in the South African situation.

15th: The Board of Health decides that unvaccinated children will not be admitted to the Salt Lake City Schools. * * * The Ogden city council authorizes the establishment of a pest house.

16th: The Utah Poultry Association opened its 13th annual exhibit in Salt Lake City. * * * The House Committee on Postoffices begins its enquiry into the cases of Utah officials who are charged with polygamy. * * * Gen. Wheeler has resigned and will return home from Manila.

17th: The Tayler committee reached a conclusion in the Roberts case. Two members will render a report favoring admission and then expulsion, while six, the majority report will recommend that he be excluded without admission. * * * Gen. Buller occupies the hills fifteen miles west of Colenso, and Gen. Lyttleton's brigade and General Warren's forces have crossed the Tugela, surprising and routing the Boers. Gen Buller is marching to the relief of Ladysmith.

18th: The arguments in the Mills case began. * * * Henry K. Carroll, special U. S. Commissioner to Porto Rico, reports that the area of that island is from 3150 to 3860 square miles, and in 1897 had a population of 890,820. The greatest need of the island is good roads. He recommends that the island be given a territorial form of government.

IMPROVEMENT ERA.

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No. 5.

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN.

I.

PLACE OF THEOLOGY IN THE DOMAIN OF HUMAN LEARNING.

The writer confesses a considerable degree of diffidence in approaching a subject upon which there has been so much controversy. But the explanation that this treatment of the subject is to be considered merely as the presentation of a few phases of it from the writer's personal point of view, will rob the critic of one weapon of attack, however he may use the weapons which still remain in his hands. For on this subject there has been and still is a great deal of controversy, ranging from friendly discussion to quarrels filled with the venom of personal malice, and stained with the blood of combatants. On the broad subject of the relation-

ship between religion and science, many volumes have been written, heavy in more ways than one. A large percentage of these books have been devoted to a consideration of the antagonism which men have made to exist between the two lines of human thought and endeavor, while some have attempted, by means of compromises, to establish a unity between them. So far as this series of papers touches this important theme, the aim will be to show a relationship, neither of antagonism nor of compromise, but rather of part to whole. After that, the endeavor will be to show the importance—indeed the indispensableness—of both elements in our educational theory and practice.

In the attempts which have been made by philosophers and historians to fix the relationship between theology and other subjects of study and investigation, an antagonism between theology and science has been frequently asserted. Men of science have claimed that theologians are entrenching on their domains, and usurping some of their prerogatives, while counter-charges to the same effect have been hurled back at the scientists. It appears, however, that theologians have acted largely on the defensive, protecting what they conceived to be religious essentials against the encroachments of scientific fact and theory; while the position of the scientists has been generally more aggressive. On this account, as well as for other reasons, most of the existing literature on this subject of controversy has emanated from the scientists. The general impression created therein is that the theologians have not only been in the wrong, in the matter of argument, but that, still worse, they have attempted to eke out insufficient arguments with violence and persecution. In support of the assertion that this idea prevails, passages, almost at random, may be quoted from the works of such men as Draper, White, Spencer, and others. Here are a few:

"The true position of the earth in the universe was established only after a long and severe conflict. The church used whatever power she had, even to the infliction of death, for sustaining her ideas. But it was in vain. The evidence in behalf of the Copernican theory became irresistible."*

* Draper's "History of the Conflict between Religion and Science," p. 182.

"In whatever direction thoughtful men looked, the air was full of fearful shadows. No one could indulge in freedom of thought without expecting punishment. So dreadful were the proceedings of the Inquisition, that the exclamation of Pagliarici was the exclamation of thousands: 'It is hardly possible for a man to be a Christian, and die in his bed!'"*

"As long as he (Buffon) gave pleasing descriptions of animals the church petted him, but when he began to deduce truths of philosophical import, the batteries of the Sorbonne were opened upon him. * * * For his simple statement of truths in natural science which are today truisms, he was dragged forth by the theological faculty, forced to recant publicly, and to print his recantation."†

"Eminent dignitaries of the church attacked him (Lyell) without mercy, and for a time he was under social ostracism."‡

"This kind of protest of necessity accompanies every change from a lower creed to a higher. The belief in a community of nature between himself and the object of his worship, has always been to man a satisfactory one; and he has always accepted with reluctance those successively less concrete conceptions which have been forced upon him."§

Such is the trend of thought throughout not only the works above cited, but throughout practically all the volumes written from the same standpoint. Is there a foundation for this charge, so generally made, that religion has been an unfair opponent of science, or is there a mistake in the point of view of the writers referred to, and others of their kind?

It must be admitted that the historical statements they make are in the main correct. That Galileo, Bruno, Copernicus, Lyell, Winchell, and others from the middle ages to our own time, have been treated with unfair harshness for their scientific researches and utterances, is beyond question. But in this unseemly and often bloody controversy, has religion been opposed to science? Have not the historians of this conflict made a mistake in their

* "History of the Conflict between Religion and Science," p. 207.

† White's "A History of the Warfare of Science with Theology," Vol. I., p. 61.

‡ Ibid., p. 233.

§ Spencer's "First Principles," p. 116.

use of terms? Has it not rather been a conflict between bigotry—the narrow dogmatism of men—and the promoters of scientific investigation? In a word, is it not a conflict of men, and men's opinions, rather than a conflict of principles? To the question, "Has there been any conflict between religion and science?" a strong negative answer, it appears, may be given.

There is a conviction in the mind of the writer, that the mistake of supposing a conflict to have been waged between religion and science, is due in part to a misapprehension of the relationship between theology and other branches of learning. Writers on both sides of the controversy have had no very clear conception of the nature of theology, in its relationship to other lines of thought. To prove this assertion, citation will be made of Spencer's definitions of *knowledge*, *science*, *philosophy*, and *theology*. After a long and elaborate argument on ultimate scientific and religious ideas, he thus sums up his findings:

"He (the philosopher) realizes with a special vividness the utter incomprehensibleness of the simplest fact, considered in itself. He, more than any other, truly *knows* that in its ultimate essence nothing can be known."*

"Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially-unified* knowledge; Philosophy is *completely-unified* knowledge."†

"If knowledge cannot monopolize consciousness—if it must always continue possible for the mind to dwell upon that which transcends knowledge; then there can never cease to be a place for something of the nature of Religion, since Religion under all its forms is distinguished from everything else in this, that its subject matter is that which passes the sphere of experience."‡

A summary of these definitions may be thus expressed: All knowledge is relative; we may never know things themselves, but only their relationships. This relative knowledge is first detached, un-unified; then partially unified (science), then completely unified (philosophy). When we have come to the end of experience, and have acquired all this relative knowledge possible, religion (or

* "First Principles," p. 69.

† Ibid, p. 136.

‡ Ibid, p. 17.

theology) *commences*. It deals only with that which is beyond the reach of human knowledge and experience.

With such ideas of the relationship between science and religion, it is no wonder that scientists and philosophers have accused theologians of entrenching on their (the scientists') domain. How could they affirm anything, except possibly the one, simple fact, "God lives," without entrenching on this domain? And, strange to say, as soon as this one, simple, restricted statement is made, and the theologian endeavors to comfort himself with the "one ewe lamb" left to him, the scientist exclaims, "Prove it, scientifically!" And thus the theologian is drawn again into his offense of trespassing on the prohibited demesne. Does this statement of the case seem absurd? It would appear that a fair statement of this anomalous condition can scarcely be otherwise than absurd.

Yet just such difficulties will be continually encountered, so long as the definitions cited above are allowed to pass unchallenged. Just so long, too, will it be impossible for a definite, positive statement of a religious character to be made. For what man can speak positively of that which has not entered, in some form, into his own experience? And is it not clear that in order to be of any value at all, religion must be positive?

It is no wonder, then, that since the tendency has been to relegate theology to the domain of the incomprehensible, any effort on the part of theologians, as such, to enter into the great questions of science and philosophy has been resisted and denounced. If this is the logical result of the definitions cited above, it remains to be considered whether those definitions are correct or not. Does theology belong merely to the realm of the incomprehensible? Must theologians surrender all of that realm that is conquered by advancing science and philosophy? If so, theology will have but an imaginary existence, dealing only with vagaries, beyond the reach of thought and understanding.

Passing by Spencer's definition of knowledge, which is, to say the least, incomplete, and of philosophy, which, if not impossible, is at least unsatisfactory, (for when may *completely* unified knowledge be reached?) consideration will be given to his definition of religion. In answer to his statement this proposition will

be laid down and defended: *Religion, and its corollary, theology, has to do not only with the incomprehensible* (as Spencer would characterize God and his existence) *but with the works of God, the relationship of man to God, and of man to man.* A definition of theology narrower and less comprehensive than this, would be unsatisfactory to Latter-day Saints who have come to regard their religion and its principles and duties, as all in all.

One way to determine the meaning of a word, is to consider its derivation. Following this rule in the present case, *theology* is found to be derived from two Greek words, meaning, broadly, "the science of God." The definition of the word based entirely on its derivation, would seem sufficient so far as breadth is concerned, but not in reference to detail. That is, while it may be made to *include* all that may be desired, it does not *express* enough. Filling in the details which are logically included in the broad definition given above, it will be seen that if theology is the science of God, it must also *be* or *include*, the science of his works. Is the Maker less than his creation? Since there is a God, he is the Creator and Ruler of all things visible and tangible. Therein consists a great degree of his Godhead. (Not all of it, for things invisible also are made and ruled by him). Is a creator, either human or divine, known in any other way than through his *word* and *works* and *influence*? In studying the life and character of a man, account must always be taken of his works. Even though little be known of him directly, he is revealed and may be studied to a great degree, through his works. We approach Fulton through the steamboat, Stephenson through the locomotive, Watt through the steam-engine, Edison through the electric light, Morse through the telegraph, and every great author through the books he has written.

For a very obvious reason, it is impossible for us fully to understand these men through their work, for they have put there the best that is in them, and only they who have associated closely with the men, and also studied their works, have really known them. We may read the works of Dr. Samuel Johnson, but only a Boswell knew him as he was. So Xenophon was the interpreter of Socrates; Mark, of Peter; Luke, of Paul; and John the Apostle, of Christ. Is there not an analogy here? God has not put all of

himself into the works which come within man's comprehension. On account of their necessary imperfection, he has not even put the best of himself into them. But while a personal association is necessary to a full and perfect understanding of him and his attributes, we, in our temporary absence, cannot know him unless we have some comprehension of his works. Hence it follows that a thorough study of God includes a study of his works. It is, however, farthest from the writer's thought to infer that the study of God's works is of greater importance than the study of his word. Going as far as man may, into the study of the creations of God, in the absence of his word we may approach little or no nearer to an understanding of him. All that is desired to be conveyed here, is that his nature, and even his word, is made clearer to us through his works than would otherwise be possible.

The analogy above referred to, may be carried farther. If it is impossible to understand God without some comprehension of his works, so it is impossible to understand his works in their entirety, without some comprehension of the design of their Creator. An analogy of the same kind may be found in the simplest works of art and manufacture. One might study a watch, in every detail of its construction, and yet remain ignorant as to its true nature, until the intent of its manufacturer is either discovered or revealed. The watch and its true significance would be made known to him through its purpose, the measurement of time. So the dynamo through its purpose, the generation of electrical energy; the camera through its purpose, photographing; the telegraph through its purpose, the transmission of messages; and so on, *ad infinitum*. A clear and perfect comprehension of these would be impossible without a knowledge of their purpose, the reason for their being in existence.

But these simple appliances reveal their ultimate purpose to the careful observer, much more readily and clearly than do the infinitely greater and more comprehensive works of God. While the chemist may see the immediate results of the union of chemical elements, and judge *in part* the purpose of this union, it is clearly seen that he cannot understand the *final purpose* of such unions, even the simplest of them, without a knowledge of the design of him who instituted the principles of chemistry, from

which man has derived what he knows of its laws. So with the work of the botanist, the physicist, the zoologist, and all others whose labor is with the laws of creation. It follows that, in their unity, the principles of creation can be comprehended only through an understanding of the design of Him who created the universe and originated the principles on which it is governed. Therefore, perfectly unified knowledge is impossible without a knowledge of God. The conclusions which are to be drawn from these arguments, will be stated and summarized in a subsequent paper.

ORIGIN OF SOME POPULAR WAR SONGS.

"The Battle Cry of Freedom," "Tramp, Tramp, the Boys are Marching," "Just Before the Battle Mother," and a score of other war-songs, were written by Dr. George F. Root. He did more for his country by his stirring songs of freedom than he could probably have done had he shouldered the musket. It was no ordinary feeling that his appeals inspired; they came from his pen aflame with patriotic enthusiasm and never failed to inspire the sons of freedom. In 1861, the Lombard Brothers were in Chicago for the purpose of holding a war-song meeting. They were anxious for a new song and their need inspired Dr. Root, who straightway wrote both the words and the music of "The Battle Cry of Freedom." The ink was scarcely dry before it was sung from the courthouse steps. One brother sang the verses, the other joined in the refrain. Before they finished, a thousand voices took part in the chorus. In the Reform excitement of 1867, in England, it became as well known there as in America.

FOR THE SALVATION OF SOULS.

A STORY IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "A YOUNG FOLKS'
HISTORY OF THE CHURCH," ETC.

PART FIRST.

And this is the gospel, the glad tidings which the voice out of heaven bore record unto us,

That he came into the world, even Jesus, to be crucified for the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father hath put into his power and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him;

Wherefore, he saves all except them.—(*Doc. and Cov., Sec. 33.*)

Margaret awoke as the first gray light of the east crept through the little window and cast its dim reflection on the wall. It was early, and the city was yet asleep. Presently as she lay and listened, she heard the rattle of a solitary wagon on the pavement in the street below. Then it was still for a few moments and the light on the wall increased perceptibly. Another vehicle echoed through the streets until it was lost in the distance. Then the rattle gradually increased. The heavy tread of horses became more frequent. Street cars whizzed past; and now she could not distinguish each particular noise as noises increased in number and kind and blended into one vast, deep roar of an awakening city.

Margaret was in no hurry to get up. She lay and watched the opposite wall growing lighter as a ray of sunlight crept through the murky air and fell with its bedimmed glory on the frameless chromo fastened over the stove-pipe hole. The picture was a country scene, and everything in it was strangely green. Margaret wondered if there ever was a place like that.

The roar and rattle of the city were now in full swing for the day! Still the girl did not get up. The big eyes stared around the dingy room as if the miserable objects in it were things of beauty. The pale face looked the more pitiable in the absence of tears. If she could have cried—but no, that source of relief was seemingly gone.

Footsteps now sounded in the hall, and, the door was forcibly tapped.

"Come, Miss Lee, come down and get a cup of coffee before you go."

"All right, thank you."

Then Margaret got up and dressed; but she took her time about it, and it was fully half an hour before she presented herself in the dining room below.

A cup of black coffee stood on the table and a slice of bread lay on the plate beside it. The coffee might have been warm when placed there, but it was now cold. No one was in, so Margaret drew up a chair to the table, ate the bread and sipped a little of the black liquid.

A woman then came in. "I'm sorry for you, Miss Lee, but I have my bread and butter to look out for, too. Hope you'll find something today."

"May I leave my trunk with you until I can take it away?" asked the girl.

"Well, yes; but I'll not be responsible for it, you know."

Then Margaret Lee passed out into the life and movement of the city. The sun was well on its way towards the noon mark, yet the air was cold. The wind came in gusts from the direction of the river and there was a feeling of snow in the air.

The girl shivered and drew her jacket closer. She was soon into a busy street where the hurrying mass of humanity passed and repassed her. The most lonesome place in the world may be

in the midst of a million people. If any person looked at Margaret Lee that day with a glance of recognition she did not know it. The fact that the face was peculiarly striking in color, and the eyes were big and sunken was not enough to draw pity. Colorless faces and sunken eyes were commonplaces to those people; and they had enough misery of their own to brood over.

Margaret walked aimlessly up one street and down another. She made no attempt to get work. She asked no person for employment. She had done this for six days now, and as this was the seventh, it would be a day of rest—rest at least from the hopeless misery of looking for something to do. That the noon hour passed without any dinner did not seem to worry the girl. She may have been used to fast-days.

All the afternoon she walked in a dazed, helpless way. Then a cold fog settled down over the city and the electric lights began to gleam on the streets and in the stores. Margaret was passing the little triangular park on the seats of which she had rested many times. Now she made her way to a seat, more as a matter of habit than that she felt the utter weariness of her body.

The ceaseless roar of the city still surged around her. Her limbs ached and the cold began to benumb. She must move; but where was she to go? Up and down the streets again? Yes; but what would the end be? Back to the boarding house she would not go. She had a half-determined resolution to die first. Presently she saw lights spring out in the church on the other side of the park; and as she sat and looked at the beautifully tinted windows, she heard the notes of an organ within, and then there were voices singing.

Margaret arose with an effort. It pained her to walk now, but she would not give up just yet. She would go to church. Thank heaven, here was one feather from the wing of God's mercy, under which she might nestle for a moment and perhaps gain warmth and strength enough to go on a little longer.

There were not many people in the church, so she did not have to disturb the fashionably dressed worshipers for a seat. She sat down near the door. It was warm and comfortable, and Margaret would have liked to rest her head against the high-backed chair and sleep, but she knew that was not allowed.

There were singing and praying and more singing. The girl was too tired to pay much attention. Then the pastor stepped onto the platform and began to talk. He was a pleasant-looking man and his words came in rounded sentences and well-chosen diction. His text was something about "eternal punishment" and "unquenchable fire," but Margaret did not give much heed until towards the last. Then he talked earnestly about the need of coming to Christ, coming then, at that very moment, and not putting it off for an instant. Life is uncertain. Not one of them could tell when he or she would be called to stand before the judgment seat of God. Think of the fate of the unconverted sinner! Then the speaker touched a little on hell-fire and the horrors of the damned.

"There is a time, we know not when,
A place, we know not where,
That marks the destiny of man
To glory or despair.

"There is a line, by us unseen,
That crosses every path—
The hidden boundary between
God's mercy and his wrath."

"When the door of adamant and bronze has been shut," continued the speaker, "and the angel has turned the key in the lock and hung it to the girdle of God, what escape is possible? Time cannot rust the gates of hell; neither can it silver the locks of God, and I will escape from my prison only when some fleet angel can find the birthplace or the grave of God."

Margaret Lee shivered.

There is the cold that creeps into the body, stiffens the joints, and benumbs the nerves—that can be overcome; but the coldness that falls like a withering frost on the sensitive soul—what can dispel that but fire sent down from the everlasting furnace of God's love?

Margaret went out again into the night. She walked painfully on and on. She left the blazing streets and went through a darker part of the city until she came to the river. She walked out on the bridge, leaned over the railing, and looked into the dark

water below. It would be but a short struggle, a moment of agony, and then there would be everlasting peace, rest, oblivion!

The figure of a man came from the shadows into the light on the bridge. He stopped opposite Margaret, came up to her and peered into the face of the crouching figure. There he saw agony written, and it touched him to the heart.

"My dear woman, you are suffering. Can I do anything to help you?"

She had been approached before by men at night, but this voice was altogether different. There was a genuine ring in it which reassured her; but still she did not answer.

"I would like to help you. What can I do?" continued the man.

"Nothing," she managed to say; "Nothing. No one can help me now. I am going to die."

The man set a grip he was carrying on the bridge and came closer to the girl.

"You must not talk like that. All this world is God's. He still lives and can bless you."

"God is dead," said the girl in a hoarse whisper. "The preacher just said something about the grave of God. God is dead, and some cruel, cruel monster controls the worlds and shuts up people in bottomless pits where they burn forever and ever. When God was alive, things were different, because God is love. My mother told me so when I was little—but that's a long time ago."

"Poor wandering soul," cried the man. "'Silver and gold have I none; but such as I have I give thee.'" Then he gently placed his hand on her head and blessed her. A warm glow entered her heart. It was a spark from the eternal fires of God, brought to her by one of his servants.

She arose to her feet and took his hands.

"Who are you?" she asked.

"I am a servant of Jesus Christ, a minister of his gospel, a missionary of the Church of Jesus Christ of Latter-day Saints."

"God bless you, God bless you," she cried, while the tears rolled down her cheeks.

Elder Harrison Ware hesitated what to do next. Then he

did something he had not yet done in his missionary experience.

Picking up his grip, he slipped his hand into the girl's arm and led her away.

"Come, take a little walk with me," he said; and she unresistingly went back with him across the bridge into the city. He led her through an unfrequented street, at the end of which they again reached the river. He talked to her cheerfully on the way. She did not answer, and the Elder soon found that she was clinging heavily to his arm.

"You are not well," he said to her; and we must find someone to take care of you for the night. Can you keep up for about a block farther?"

"I will try."

He took her into one of the poorer houses which in that part of the city faced the river. Good Brother and Sister Redden welcomed him and his strange charge and at once set to work to minister to the girl. They were poor in this world's wealth, but they had a goodly portion of the riches which God pours into the hearts of those who accept the gospel of Jesus Christ; and they were willing to share their wealth with any needy brother or sister.

"Keep her, and make her as comfortable as you can for the night," said Elder Ware. "I will go to Brother Jones and come back to see you all tomorrow."

The next day Margaret Lee felt quite strong again, but Sister Redden would not hear of her leaving them that day. They had a long talk together by the kitchen fire, and in the afternoon Elder Ware joined them. It was one of Margaret Lee's happiest days, a bright sunshiny spot among much dreary darkness.

Margaret found work again and boarded with the Reddens. The color came back to her face, and the strength to her limbs, while her blue eyes beamed with gladness from the newly found light which had arisen in her soul.

Some time after, Margaret went down into the river whose waters flowed under the bridge, and was baptized in the liquid element. She came forth a new creature in Christ with sins remitted according to the promise. Her heart was all aglow because the love of God permeated her whole being. No one entered the new life more fervently or with more thankfulness than did Margaret Lee.

REVELATION BY WORKS AND WORD.

BY A. WOOTTON.

"I don't believe in revelation," is an expression common enough in this age of boasted enlightenment and achievement, but it is difficult to conceive of any human knowledge that is not the result of revelation, either second-hand or direct from Deity. The learning of the schools is mostly second-hand knowledge, much of it having passed through many hands and consequently become much diluted by mere opinion.

The knowledge that is obtained from nature by experiment and observation is far superior to that generally taught in the schools; still many of the schools are now adopting the laboratory method of instruction—that is, the pupil is brought into contact with nature that he may gain knowledge at first hand rather than taking for granted the statements of teachers or books. But, says one, "What has all this to do with revelation?" The answer is, much; for, as the piece of sculpture is only the expression of thoughts formed in the mind of the artist before he struck the chisel, so are all the forms and phenomena of created things the expression of the thoughts of the Creator; and every thought or feeling aroused in the mind of a little child by observation, or in the mind of the most profound philosopher by investigation and experiment, is only a reproduction of the thought of deity expressed in a handwriting more definite and intelligible than the combined powers of all languages of earth.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Psalm 19: 1-3.)

The astronomer's heart swells with the contemplation of the grandeur of the heavenly bodies, and he experiences delight in observing the perfect harmony, yet diversity, of their movements. God is revealing to him through an unmistakable form of expression some of the thoughts and feelings experienced by him "in the beginning." When viewing the wonders displayed in the chemical or physical laboratory or through the microscope, man is only beginning to learn the alphabet of that language through which God designs to reveal the thoughts he experienced in the acts of creation.

The melody and harmony produced by a proper arrangement and blending of musical sounds give joy to the cultivated ear, and cause wonder at the variety and sweetness produced thereby. When viewing the harmonious arrangement and blending of colors and the variety of form in the floral world, the human soul experiences a sense of extreme pleasure, which is intensified by cultivated power to interpret this language. The pleasant odor of flowers fills the soul with delight. All these are revelations to his children, in a slight degree, of the feelings Deity experienced when forming his plans, even before he carried the plans into execution and pronounced all things "good."

All the oral or written language on earth could never cause one to realize the scent of the rose, the colors of the rainbow, the taste of an orange, or the sound of a musical instrument. God's spoken words by his own voice or by the voices of angels or prophets, are often misunderstood, not through his inability to give expression to his will, but through our mental incapacity to comprehend, and the inefficiency of our language as a mode of expression for the thoughts of Deity; but his works are perfect modes of expressing his thoughts as far as man's capability to read them goes.

Language has been inadequate to convey fully to man the personality and attributes of God and his relation to the human family, as is witnessed by the diversity of opinion on these subjects even among professed Christians of our own time. As men, through the medium of spoken language, failed to comprehend God, he manifested himself personally to Abraham and to Moses, and, in the meridian of time, sent his Son, a member of the God-

head, to take upon himself a body of flesh and bones. He died, rose from the tomb, manifested himself to his disciples, demonstrated to them that he had taken up the identical body that was nailed upon the cross, and with this body ascended into heaven in their presence; and, although he declared, "He that hath seen me hath seen the Father," and Paul declared he was in the express image of the Father, still men will persist in declaring that God is without body, parts or passions. Such notions, fixed in the minds of the people for ages through the teachings of uninspired leaders, indicate plainly the necessity of a repetition in our day of concrete, visible revelation to disabuse the minds of mankind from these erroneous ideas, inasmuch as "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To meet this need, the Father and the Son both made themselves manifest to Joseph Smith, in bodily form, as two distinct, separate personalities, showing that they are not one in substance, but only in purpose, in design and in execution of the divine will.

After this manifestation Joseph Smith knew more of the personality of the Father and the Son than he could have known by reading volumes of written works on the subject, even if written by those who knew; for knowledge received from others by oral or written language is second-hand at best, and is only belief on the part of the hearer or reader; while those things that are revealed from the Creator, the source of all intelligence, become knowledge independent of the veracity of any intermediate person. The testimony that comes to the true believer through the Holy Spirit is positive to the one receiving it, but no language can convey that testimony to another—it must be experienced to be understood.

CAUSES LEADING UP TO THE REFORMATION.

BY LESTER MANGUM.

II.

(Concluded.)

During these long centuries of persecution, the church had held things in common. Their ceremonies had not been elaborate. The early Christians were simple followers of Christ. With the union of church and state, simplicity gave place to gorgeousness, especially in church architecture and church decorations. Bishops, instead of being the earnest teachers of their Master's will, became proud and arrogant dictators of the people's consciences. Pagan temples were used for Christian churches, and so tenaciously did the spirit of these places cling to them that the heads of the church became pagans in appearance, as well as in thought. All that was striking and gorgeous in the attire of the Pagan priests, was eagerly adopted by the Christian bishops. Not content to stop here, they made the ceremonies of the church correspond. "The confession of sins to the priest, the processions, the decoration of images, the prostrations before the priest, are all in their origin pagan observances.

"The pagans exhausted their art in reproductions of Venus and Cupid, mother and son. Christians now began to exhaust their art in paintings of Mary and the Christ, mother and son.

"The pagans deified certain superior mortals, and prayed to them. The Christians, seizing upon this practice to further conversion, tried to infuse spirit into the same moribund superstition,

and began to pray to men and women, dead and of reputed goodness, calling them saints.

"The pagans knelt before their images, adorned them with flowers, burnt incense before them, lighted tapers about them, carried them in processions, and made pilgrimages to them. The degenerate Christians began to do likewise.

"The pagan images had a habit of sweating at certain emergencies, nodding at others, oozing blood at others, and curing disease at others. It was not long before Christian images were found to possess similar powers.

"The pagans kissed their images, and kissed the toe of their high priest. Not only did the Christians adopt the pagan word pope, and install a priest in his office, but they also adopted the pagan custom of kissing his toe.

"The pagans prayed for the dead and believed in a purgatory. When they became Christian, the mass of the people discarded neither the custom nor the belief.

"The pagans shaved the head of the priest, and clad him in vestments. The Christians followed the same practices."

Christian feasts were substituted for pagan observances. If the time for the two feasts did not fall upon the same day, the pagan day was adopted to secure the readier acceptance of the substitute, the only change being in the name. The ancient Romans would on a certain day go to the banks of the Tiber and worship the river god. The Christians observed the same practice on the same day, but prayed to Christ instead.

The pagans worshiped the sun, the day of observance being the shortest in the year. The Christians wished to substitute a Christian ceremony, so they changed it from the worship of the sun to the Son of God. What event in his life should it mark? Why not his birth? But was that the day of his birth? Perhaps not, but that need make no difference. The priests gave out that the 25th of December was the day on which Christ was born, and the people accepted it. Over one thousand years after, scholars proved it false, but the custom still prevails.

There were four principal seats of authority in the early church: Rome, Constantinople, Antioch and Alexandria. Over each of these presided a bishop. As was natural, Rome being the

home of the emperor, its bishop had some little precedence. The people of Rome, however, put a slight upon Constantine on account of his plebeian birth on his mother's side, and in retaliation he removed the seat of government from the "Eternal City" to the banks of the Bosphorus, where he built the new capital, naming it Constantinople, in his honor. It might be interesting to add that the building of the city cost the labor of one hundred thousand workman for eight years.

While this weakened Rome politically, it gave her ambitious bishops the very opportunity they desired to build up that spiritual power which was afterwards known as the Papacy, and before which kings and emperors were to bow in humble subjection.

Rome and Constantinople were so far apart and means of communication were so primitive that the people of Rome grew to feel that they were practically separated from their ruler. They felt indeed that they were hardly his subjects. The bishops of Rome saw their opportunity and made the most of it. The people grew, through skillful management, to look up to the bishop of Rome as their oracle in things political as well as things religious. The system developed slowly but surely. Its first bold stroke was made by Ambrose, Archbishop of Milan, in the fourth century. The emperor Theodosius instigated a wholesale massacre against the citizens of Thessalonica, because, in a revolt, they had killed some of his guards. His high position guarded him from attack from the leading bishops, but not so with all. Ambrose stood firmly for what he considered the rights of the church, demanding that Theodosius confess his sin and seek absolution. The unequal contest was watched with great interest, by the followers of each side. At last Theodosius was forced to yield. The secret power of the church was beginning to be felt. It was the first signal victory for the church against the state, and the herald of many that were to succeed. Ambrose had led out, and, as is usual, there were many followers.

By this time the political power of the Roman Empire was decidedly on the decline and the power of the church was as decidedly on the advance. In the fifth century, the bishop of Rome claimed precedence over all other bishops, and advanced in support of his claim, the Petrene theory. In effect it was this: Christ

gave the keys of the kingdom to Peter. He stood at the head of the Twelve and had been the first Bishop of Rome. At his death his power naturally descended to his successor. The keys of the kingdom were handed down as a legacy to the church. For awhile this authority had been allowed to fall into disuse, but Leo the Great revived it, and with such energy that it holds with unabated force to this day.

There was a continual struggle between the emperor in the east and the pope of Rome, as the bishop was now called; but the power of the former steadily declined while that of the latter was ever on the increase. To make matters still more complicated, there was a division on doctrine. The parties were known as the Orthodox and the Arian.

At this time western Europe was being overrun by migrating tribes of Goths. The barbarians were Christians of the Arian party, and they came in such numbers that the Orthodox party became alarmed. Several centuries before this, Clovis, king of the Franks, had embraced the faith of the Orthodox party, and now his people were the leading race in Europe. In the eighth century the pope asked the assistance of the Franks in checking the power of the Arians. They responded and were successful. From this time on, the pope looked to the Franks as the defenders of the faith, and he in turn acknowledged them as the head of political affairs. The compact was made more firm when Charlemagne ascended the Frankish throne. On Christmas day, 800, he was crowned emperor of the holy Roman empire, remaining also king of the Franks.

This was another union of church and state, but while Charlemagne lived the church was secondary in power. Under his successors, however, the church assumed the lead. The purpose of the union, as far as the church was concerned, was effected. The Arian party had been crushed and the power of the pope rose over its ruins.

In the eleventh century Hildebrand was pope, and Henry IV. was emperor of Germany. Henry married against the wishes of the pope and was excommunicated. He was determined not to yield, but his subjects were such slaves to the superstitious power of popery that they dared not support their leader. At last he

was forced to yield. In company with his wife, his child and one friend, he crossed the Alps in the dead of winter, making his way to Rome where he presented himself before the pope for pardon and absolution. It had been a hard struggle for the mastery and Hildebrand was determined to make the most of his victory. For three days the penitent king was forced to stand barefooted in the snow. At last he was admitted to the august presence of the pope, when, after due signs of submission, he was received into the bosom of the church and reinstated on his throne. This was considered a great victory for the church, but the day was to come when it would react, and be one of the strong means in furthering the Reformation.

The pope from now on made and unmade kings at will. The papacy had a hungry desire and craving for power and riches, and was not over-conscientious in the methods employed in gaining the ends in view.

The church preached that at the end of the tenth century the world's history would be completed. As the time drew near, there were fearful forebodings in the hearts of all. The self-righteous ordered their ascension robes, carrying them with them wherever they went, believing that at the blessed moment they would be caught up by the heavenly hosts to dwell in paradise. Urged on by the church, the people were convinced of the uselessness of this world's goods, and, in fact, that they would serve as a weight to keep them from entering the next. Of course there was only one thing to do. The dross was to be given to the church. The church appointed her receivers and all went "merrily as a marriage bell." The church thus became very wealthy, but not wealthy enough. Besides, the world had not come to an end, and the people might want their property back again. What was to be done? The question is answered by the history of the crusades.

The infidels ruled the holy land. There popery held no sway. Such a condition of affairs must not exist. It was a challenge to the power of the church. The preaching of the crusades was the result.

The nobles lacked the necessary cash for such an enterprise. How should they secure it? The church was charitable and came to their assistance, by giving one dollar in cash for many dollars

in landed property. She accomplished two purposes by one stroke—the equipment of the army of invasion, and the enormous increase of her own wealth and power.

The next question was, how should the rank and file be secured? It was a church movement, trust the church for its execution. Criminals were pardoned, if they would join the army of the cross. Debtors' obligations were cancelled, and sins were forgiven and blotted out from the book of remembrance. Soldiers who died fighting for the cross immediately found refuge in paradise. In the hour of need, if it should ever come, hosts of angels, so it was declared, would fight on the side of the soldiers of Christ. The last two promises were borrowed from the teachings of Mohammed; but they served the purpose. All this the ecclesiastics promised to the crusaders, and they believed. Such was the power of the church!

The crusades failed; the promises of the church failed, and men were forced to think. But thought was sluggish, and hampered at every step by superstition. The few that came to conclusions dangerous to the church were soon disposed of as we shall now see.

The first reform movement originated in England in 1438, under the influence of John Wycliffe. He held views different from those held by the pope. He saw prevailing abuses in the church and attacked them with all his might. He tried to reform the church from within. This was an impossibility, and he failed. Neither he nor his followers, the Lollards, could escape the long arm of the pope. But investigation had begun, and it was not to be uprooted so easily. Moreover, the seed had taken root on the continent, and Jerome of Prague and John Huss were the next reform leaders. They preached boldly and successfully. The pope in great alarm began to realize that his monopoly of holiness was being assailed. Something must be done, and at once, to check the spread of heresy.

Jerome and Huss were summoned, under promise of safe conduct, to appear at the council of Constance. They came, were tried for heresy and convicted. Regardless of the promise made to them, they were burned at the stake. They also had tried to reform the church from within. It was the second attempt and the second failure. The leaders were killed but the movement went on.

It next sprang up in the city of Florence, with Savonarola as

its champion. He preached against the reigning house of Florence, the Medicis, and they were banished. He preached against the low condition of morals and they were reformed. He preached against the pride of riches; the love of fine raiment and bright jewels; and the wealthy cast their fine silks and jewels at his feet. He next attacked the vices of literature, and the writers of amatory verse and lascivious books burned their productions in his presence. Little children paid their tithes and offerings.

The movement could not stop here. Savonarola attacked the church in general and held up for comparison her pristine purity. The profligate Borgia sat on the papal throne, and so the crusade against the impurities of the church proved the reformer's overthrow. Papal thunders shook the foundations of the reform structure, and it fell. Savonarola was deserted by his former friends, tried for treason to the church, made to confess that he had prophesied against it, and was convicted. To the last he declared his belief in the church, denying heresy. But he had dared to attack the pope, and he too suffered death by fire. His was the third reform movement from within and the third failure.

Alexander VI squandered the papal revenues in riotous living and rich legacies to needy relatives and favorites. His successor Julius II, known as the "warrior pope," emptied the treasury in support of his political policy. So, when his successor, Leo X, came to the throne and was desirous of completing St. Peter's cathedral, it was necessary to devise some means whereby to refill the depleted coffers of the church.

The device hit upon was an ingenious one, to say the least. Leo made use of the Catholic doctrine of supererogation. It is to this effect: one drop of Christ's blood is sufficient to atone for the original sin of the world. The rest he left as a legacy to the church, by it to be vicariously applied for the wiping out of individual sins and the upbuilding of the church in general. By the same law, it was held possible for man to live a more righteous life than was necessary for his own salvation. In such a case, the overplus of his good works went to swell the moral treasury of the church. The world at large was not supposed to know the exact amount of such capital on hand, so if emergency demanded the stock might be watered.

With such unlimited moral treasure at his command, and with multitudes of eager purchasers, Leo felt that there was no further need of trouble or delay, so he commenced his famous sale of indulgences. "Go ye into all the land and sell licenses to commit sin," was the sum and substance of the instructions which he gave to his commissioners.

The right to canvass Germany was given to Albert, Elector of Metz. He and Leo were to share the proceeds equally. Albert selected as his agent in this highly lucrative business, John Tetzel, a Dominican monk. Forth he went, prepared to sell forgiveness for sins, past, present, and future.

It is related that one man who was able to appreciate the hideous side of the traffic, approached Tetzel one day to buy an indulgence for sin intended. Upon being questioned, it was divulged that the person he was to rob—for such was the crime intended—was both rich and of high church standing. Nevertheless, Tetzel was willing to sell if the would-be-robber was able and willing to pay handsomely for the privilege. This he did, and left for the field of action with his paper bearing the great seal of Rome.

A few days after this, Tetzel was threading his way through a dark forest in company with his strong box which was well filled. In the deepest recesses of the woods, he was waylaid and robbed. The thief made no attempt to escape, was arrested and placed on trial. When asked for his defense, he calmly submitted his indulgence procured from Tetzel who represented the Pope himself. There was nothing to do but acknowledge the invalidity of the sale or acquit the man. He was acquitted. In this neighborhood lived the foremost theologian of the age. He was by nature a reformer. The unholy traffic carried on by Tetzel roused all that was antagonistic in him, and he began his war against the pope. That man was Martin Luther.

On the night of October 31, 1517, Luther walked through the streets of Wittenberg alone, and nailed to the church door a series of propositions, ninety-five in number, which may be regarded as the corner-stone of the Reformation. In substance the seventy-five propositions set forth:

"That true repentance for sin ends only with life:

"The pope can remit no penalty which he has not imposed.

"No man can be saved from divine punishment by the pope's pardon.

"The laws of ecclesiastic penance should be imposed upon the living and not upon the dead.

"The pope has no power over souls in purgatory.

"If the pope can release souls from purgatory, he should do so out of pity and mercy, and not for money.

"Sins are not forgiven without repentance.

"True repentance brings pardon from on high without price."

Luther strongly and successfully maintained from the pulpit the points he advocated. "The soil, moreover was ready for the seed. The man and the hour had at last met. The lives, teachings, and works of Wycliffe, Huss, Jerome, Renschlin, Hutten, and Erasmus had prepared the minds of men for great changes."

That was the spiritual side of the question; but with those influences alone it could not have succeeded. The higher Germans were awakening to the fact that Rome was literally robbing them of all their surplus cash. Once gone, it never returned. Papal courtiers made sport of the rude German at the court of Rome, choosing him for the butt of their ridicule. The Germans were proud and could resent an injury, and they had not forgotten the humiliation a former emperor had suffered at the hands of papal arrogance, when he had been compelled to stand barefooted in the snow for three days to secure absolution. This all reacted now against the power at Rome, and Luther found willing support from the hands of some of the German princes.

It does not appear that Luther at first intended to do more than try to reform prevailing abuses; but the tide of circumstances swept him on. Of course, he became at once the object of papal solicitude, and was summoned before the Emperor Charles V, who was a staunch Catholic, to answer to the charge of heresy. He went as Jerome and Huss had gone before him, but times were changed; and those who favored treating him as other reformers had been treated, found it would not be a safe plan to adopt. He was therefore turned loose, and the reformation from now on was an assured victory. Luther soon severed all connections with the mother church, and became the recognized head of the new faith known as Protestantism.

To sum up briefly the points aimed at in this lecture: Pressure

from without keeps a solid body intact, and compresses even a loose organism into compactness. As long as such a condition existed, the inner purity of the primitive church remained unsullied. But the time came when church and state were combined. The ruler of one became the head of the other, and spiritual affairs were so interwoven with politics that only the spirit of the latter remained. The truth had been given to the world, however, and it was not to be crushed out entirely. In glimpses it was revealed to those who sought it here and there. Such seekers were Wycliffe, Huss, Jerome, Savonarola, and Luther. The first four died for the principles they advocated, and their deaths were not in vain. Each effort paved the way and prepared for the next.

The popes became arrogant and greedy for spiritual and temporal power, and made promises which fell to the ground. Idolatry crept in, in the form of image and relic worship. Then came the time when old fallacies were exploded, and the popes were proved fallible. Men had begun to think for themselves, and out of such thinking grew the Reformation.

A CONTRAST.

Unthinking, idle, vain and young,
 I talked and laughed, and danced and sung,
 And, proud of health, of freedom vain,
 Dreamed not of sorrow or of pain,
 Accounting, in my hours of glee,
 The world was only made for me.

But when the days of sorrow came,
 And sickness wrecked my languid frame;
 When folly's vain pursuits were o'er,
 And I could sing and dance no more,
 It then occurred how sad 't would be
 Were this world only made for me.

Princess Amelia.

CUPID INTERVIEWED.

(Written for the Era.)

BY BISHOP O. F. WHITNEY.

Stay, Cupid, tell me—What is love?

“’Tis something like a tree—

‘Known by its fruits,’ I fancy, sir.

And think you will agree.”

What are its fruits—sweet words and smiles?

“Nay, these its blossoms are,

The promises of fruit to come,

It may be near or far.”

And what are broken promises?

“Frost-bitten buds, of course;

Then sweet words change to bitter ones,

And smiles to frowns, or worse.”

And letters—notes—love’s messages?

“Oh, letters are but leaves,

Whereof the swain disconsolate

Hope’s chaplet fondly weaves.”

If letters looked for never come,

What must I then suppose?

“Your tree is barren—dead—or in

Another’s garden grows.”

Hold! What of kisses soft and warm?

“I really could’nt say—

I never deal with metaphors

When kisses come my way.

“But still I answer—Love, true love

Is very like a tree;

The longer grown the stronger grown,

Where’er that growth may be.

“Such love is not ephemeral,

It dies not with the day;

It’s flowers are heavenly immortelles,

It teems with fruit alway.

“But soul with soul must sympathize,

As sun and soil agree,

Or there shall come nor fruit nor flower;

For love is like a tree.”

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

IV.

On Sunday, July 25, 1841, Elder Sidney Rigdon preached a general funeral sermon, designed to comfort and instruct the Saints, especially those who had been called to mourn the loss of relatives and friends. He was followed by President Joseph Smith, illustrating the subject of the resurrection.

At a special conference at Nauvoo, August 16, President Rigdon made some "appropriate remarks on speculation," and on November 1, he resigned his seat in the city council, on account of ill health. Joseph baptized Sidney in the font in behalf of his parents, December 28.

On the 12th of May, 1842, Joseph dictated a letter to Sidney, "concerning certain difficulties or surmises which existed." The next day Joseph received a letter in reply. In the evening, Joseph, accompanied by Elder Willard Richards, had an interview with Elder Rigdon, at the post office, "concerning certain evil reports, put in circulation by Francis M. Higbee, about some of Elder Rigdon's family and others; much apparent satisfaction was manifested at the conversation by Elder Rigdon."

In the *Nauvoo Wasp* of July 23, Sidney Rigdon says: "As there seems to be some foolish notions that I have been engaged with J. C. Bennett, in the difficulties between him and some of the citizens of this place, I merely say in reply to such idle and vain reports that they are without foundation in truth."

Elder Rigdon called Elder William Clayton into his office, October 5, and told him that Judge Douglass had said, at Carthage, that he had ascertained that Governor Carlin had intentionally issued an illegal writ to get Joseph to Carthage, where he might be acquitted by *habeas corpus* before Judge Douglass, and then be arrested by a legal writ, as soon as released under the illegal one, and be seized by waiting emissaries and borne away to Missouri, without further ceremony.

On the 7th, Elder Elias Higbee stated similar things, and that he had heard that many Missourians were going into Illinois, to endeavor to take Joseph. On hearing these things, Joseph said, "It is more and more evident that Carlin is determined to have me taken to Missouri, if he can."

In answer to a letter of the 17th, Justin Butterfield, on the 20th, wrote from Chicago to Sidney Rigdon upon the illegality of the requisition made by the Governor of Missouri upon the Governor of Illinois for the surrender of Joseph Smith, on the charge of being an accessory to the shooting of Governor Boggs. Mr. Butterfield said he had no doubt that the supreme court of Illinois would discharge Joseph upon *habeas corpus*.

In a letter to Horace R. Hotchkiss, Esq., November 26, Joseph wrote:

In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has been the case with a great quantity of letters from my friends of late, and especially within the last three months.

Few if any letters for me can get through the post office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that S. Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the post office business. Having said so much I must close for the present.

Concerning going to Missouri, Joseph said, December 28:

Let the government of Missouri redress the wrongs she has done to

the Saints, or let the curse follow them from generation to generation until they do. When I was going up to Missouri, in company with Elder Rigdon and our families, on an extremely cold day, to go forward was fourteen miles to a house, and backward nearly as far.

We applied to all the taverns for admission in vain; we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counseled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

I went into a tavern and plead our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

John C. Bennett wrote to Sidney Rigdon and Orson Pratt, from Springfield, Illinois, January 10, 1843, showing that he (Bennett) was endeavoring to have Joseph rearrested and taken to Missouri. In connection with this circumstance Joseph said, "I would just remark, that I am not at all indebted to Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me."

There was a time of rejoicing and congratulation on the release of Joseph from arrest at Carthage; and on the 18th, concerning a party at his house, he says:

I then read John C. Bennett's letter to Mr. Sidney Rigdon and Orson Pratt, of the 10th inst, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness.

Joseph says, February 11: "This day had an interview with Elder Rigdon and his family, they expressed a willingness to be saved; good feelings prevailed, and we again shook hands together." The same day Sidney Rigdon was elected city attorney. On the 13th, he "gave a brief history of our second visit to Jackson County, Missouri." Joseph also received a letter from Sidney about William H. Rollison wanting to get the Nauvoo post office, and inclosing petition in opposition to Rollison. Sidney Rigdon, postmaster, wrote to Alfred Edward Stokes, on the 19th, deprecating and denying the many false stories circulated concerning the Saints.

Sidney Rigdon's physical constitution appeared to have been not very strong, and his sufferings in Kirtland and Missouri from the mobs evidently had somewhat weakened his mind as well as his body. Although Joseph thought much of him and was ever kindly disposed towards him, yet, at times at least, Joseph evidently could not place full confidence in him. Nor could some other brethren. Consequently, on March 27, Joseph wrote to him as follows:

DEAR SIR:—It is with sensations of deep regret and poignant grief that I dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought you were secretly and underhandedly doing all you could to take advantage of and injure me; but whether my feelings are right or wrong, remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am laboring under the fullest convictions that you are actually practicing deception and wickedness against me and the Church of Jesus Christ of Latter-day Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to your-

self, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the post office. And, sir, from the very first of the pretensions of John C. Bennett to secure to me the post office, (which by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practiced upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you or with a desire to take any advantage of you, or with the intention of laying one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to The Church, through the medium of the *Times and Seasons*, and demand of the conference a hearing concerning your case; that on conviction of justifiable grounds, they will demand your license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH.

Sidney answered Joseph's letter the same day, expressing surprise at its contents. He denied having any collusion with John C. Bennett, or others, or giving him any countenance in regard to the post office, or any other troubles. Bennett had threatened Sidney if he did not cease aiding Joseph, and had made a violent attack upon him (Sidney) in a speech at St. Louis. Sidney's letter is too lengthy for insertion here. In it he said: "Now, on the broad scale, I can assert in truth, that with myself and any other

person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I."

"I do consider it a matter of just offense to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance."

At the general conference, April 6, on the floor of the Temple, Nauvoo, when Elder Rigdon's name was presented as counselor to President Smith, Elder Rigdon said the last time he attended conference was at the laying of the corner stones of the temple. He had had poor health since, and had been connected with most forbidding circumstances, resulting in "some feelings." He had never had a doubt of the work. He had told his family to guard against that fellow, Bennett, for some time he would attempt to make a rupture among the people. Elder Rigdon had just received a threatening letter from Bennett to the effect that if he (Rigdon) did not change his course, he should feel the force of Bennett's power. As he (Rigdon) had an increase of health and strength, he desired to serve the Church in any way possible.

Dimick B. Huntington asked what he meant when he said Bennett was a good man, and when he called him a perfect gentleman. Elder Rigdon said he did not recollect it, and Dimick must have been mistaken. Dimick said he knew he was not.

The vote to sustain Rigdon was put and carried unanimously.

At the conference the next day (7th), while the choir was singing, President Joseph Smith remarked to Elder Rigdon, "This day is a millennium within these walls, for there is nothing but peace," showing that Joseph was inclined to accept Rigdon's professions. But that condition did not last long.

Joseph said on Thursday, April 20, "Elder Rigdon received a letter last Sunday, informing him that the Nauvoo post office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual today."

On the 9th of May, Joseph, Sidney, P. P. Pratt, John Taylor,

Wilford Woodruff, and about a hundred others, gentlemen and ladies, took a trip on the *Maid of Iowa*, on the Mississippi River.

On the 1st of July, on investigation of writ of *habeas corpus*, in the municipal court of Nauvoo, in the case of Joseph Smith, Sidney Rigdon gave lengthy testimony concerning the Missouri troubles. On the same day, Sidney acted as moderator at a public meeting of the citizens of Nauvoo in the Assembly Hall, "in relation to the late arrest of General Joseph Smith."

On Sunday afternoon, August 13, at the stand, President Joseph Smith made the following remarks:

"We have had certain traders in this city, who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

"I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim abroad, that he may no longer be acknowledged as my Counselor; and all who feel to sanction my proceedings and views will manifest it by uplifted hands.

"There was unanimous vote that Sidney Rigdon be disfellowshipped, and his license demanded."

At the stand, on Sunday, 20th, Sidney Rigdon read a copy of a letter, to show the people that he was not guilty of treachery.

On Sunday morning, 27th, at the stand, Joseph said: "Two weeks ago today, something was said about Elder Sidney Rigdon, and a vote was taken to disfellowship him, and to demand his license on account of a report brought by Elder Hyde from Quincy." He then read a letter from Thomas Carlin to Sidney Rigdon in answer to one from him. The nature of Carlin's letter was to shield Sidney from imputations of unfaithfulness to Joseph, who then said, "The letter is one of the most evasive things, and carries with it a design to hide the truth."

At conference, October 7, "Elder Sidney Rigdon addressed the conference on the subject of his situation and circumstances among the Saints. President Joseph Smith addressed the conference, inviting an expression of any charges or complaints which the

conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a counselor, not having received any material benefit from his labors or counsels since their escape from Missouri. Several complaints were then brought forward in reference to his management in the post office; a supposed correspondence and connection with John C. Bennett, with ex-Governor Carlin, and with the Missourians, of a treacherous character; also his leaguings with dishonest persons in endeavoring to defraud the innocent. President Joseph Smith related to the conference the detention of documents from Justin Butterfield, Esq., which were designed for the benefit of himself (President Smith), but were not handed over for some three or four weeks, greatly to his disadvantage; also, an indirect testimony from Missouri, through the mother of Orin P. Rockwell, that said Rigdon and others had given information, by letter, of President Smith's visit to Dixon, advising them to proceed to that place and arrest him there. He stated that, in consequence of those and other circumstances, and his unprofitableness to him as a counselor, he did not wish to retain him in that station, unless those difficulties could be removed; but desired his salvation, and expressed his willingness that he should retain a place among the Saints. Elder Sidney Rigdon pleaded, concerning the document from Justin Butterfield, Esq., that he received it in answer to some inquiries which he had transmitted to him; that he received it at a time when he was sick, and unable to examine it; did not know that it was designed for the perusal and benefit of President Joseph Smith; that he had consequently, ordered it to be laid aside, where it remained until inquired for by Joseph Smith. He had never written to Missouri concerning the visit of Joseph Smith to Dixon, and knew of no other person having done so. That concerning certain rumors of belligerent operations under Governor Carlin's administration, he had related them, not to alarm or disturb any one; but that he had the rumors from good authorities, and supposed them well founded. That he had never received but one communication from John C. Bennett, and that of a business character, except one addressed to him conjointly with Elder Orson Pratt, which he handed over to President Smith. That he had never written any letters to John C. Bennett."

The next day, Sunday, 8th, "Elder Rigdon resumed his plea of

defense. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed; and closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations, and sufferings; and expressed his willingness to resign his place, though with sorrowful and indescribable feelings. During this address, the sympathies of the congregation were highly excited.”

Elder Almon W. Babbitt and President William Law spoke in defense of Sidney, Elder Babbitt stating that Esquire Johnson exonerated Elder Sidney Rigdon from the charges or suspicion of having had a treacherous correspondence with ex-Governor Carlin.

President Joseph Smith explained the supposed treacherous correspondence with ex-Governor Carlin, and expressed entire lack of confidence in Sidney’s integrity and steadfastness, judging from past intercourse.

President Hyrum Smith advocated the exercise of mercy toward their fellows, and especially towards their aged companion and fellow servant in the cause of truth and righteousness, whereupon, on motion by William Marks, the conference voted that Elder Sidney Rigdon be permitted to retain his station as counselor to the First President.

President Joseph Smith arose and said: “I have thrown him off my shoulders, and you have again put him on me; you may carry him, but I will not.”

EXPERIENCES IN THE LIFE OF PRESIDENT WILFORD WOODRUFF.

BY ABRAHAM O. WOODRUFF, OF THE QUORUM OF TWELVE APOSTLES.

THE FIRST FRUITS FOR ZION FROM THE SOUTH—IMPRES- SIONS OF KIRTLAND.

II.

On the 2nd day of September, 1836, general conference was held at Damon Creek, Calloway County, Kentucky, at which Apostle Thomas B. Marsh, who was then president of the twelve apostles, presided. All the branches of Tennessee and Kentucky were represented. In the records of the Tennessee conference, is a list of names of brethren who contributed to Elder Woodruff, who was to be released from his Southern States mission and was about to leave for Kirtland, the sum of \$76.35. This was to supply his necessities. He had assisted President Marsh in obtaining fifteen hundred dollars from the brethren in the south to buy lands in Missouri for The Church; and it was at this time that an additional fifty dollars was given him by the brethren which amount he sent with President Marsh, who was to enter forty acres of land for him in Missouri.

Elder Woodruff left on September 19, for Kirtland. He says:

"It is a day long to be remembered by me and others, in consequence of the interesting scenes transpiring with the Saints of God in the south. Isaiah and other ancient prophets testify to us of the great events of the last days; especially of the literal gathering of Israel. They say the Saints shall gather from the east and from the west, and that the

north shall give up and the south keep not back. This interesting day had now arrived when some of the Saints of God in the south began to take their families, their wagons, their oxen, their horses, their tents and their armor and like the children of Israel move toward Zion according to the commands of God."

The company breakfasted at Brother Camp's, then repairing to the bank of a stream, where prayer was offered, President Marsh led a young man into the waters of baptism. Coming up out of the water, the young man was confirmed on the banks of the stream under the hands of Elders Marsh, Patten and Grooves. After that, a touching scene was enacted: "We all stood upon our feet," writes Elder Woodruff, "and received great blessings confirmed upon our heads with uplifted hands, of the three above-named brethren, President Marsh being speaker."

Bidding good-by to their friends, they "set their faces as a flint towards Zion." The company consisted of four families with the elders, as follows: Lewis Clapp and family, Albert Petty and family, and Benjamin Clapp and family, with Elders Boydston and Cathcart, the former being chosen leader. The company were principally the first fruits of Elder Woodruff's ministry. There were twenty-two in all, six male, and five female members with ten children and a servant. He expresses that solicitude for their welfare that is characteristic of a father for his children—the sentiment that was always uppermost in his heart ever after for the Saints of God. He makes the page of his journal fairly express the elation he felt, while he rode with them the first day's journey to the south fork of Mayfield, at seeing "this company of faithful Saints move forward on their journey in good spirits and with joy." At this place, they camped for the night, and after pitching their tents, he addressed the assembled pilgrims from the tent of Albert Petty.

He says: "I arose to address them, and although the rain descended in torrents, so that we were wet through, yet my soul was vibrated and filled with emotions and feelings of no ordinary nature. I endeavored to lay before them the worth and value of the cause they were engaged in; and that they were the first in fulfilling the prophets who spake of the south keeping not back; and that it would be recorded in the archives of heaven that they

were the first fruits of the south who had spread their tents for Zion." He also instructed them in the practical affairs of how to travel and how to behave. As in all subsequent labors among the people of God, he pointed to the spiritual and the temporal in harmonious combination as being the proper course for the Saints to walk in. Elders Boydston, Cathcart and Clapp followed, speaking "in the spirit of God and the feelings of deepest interest." Then they all kneeled in prayer, "and I addressed the throne of grace imploring the mercy of God to rest upon the camp, that they might all reach Zion in peace."

Under date of November 25, 1836, Elder Woodruff gives the following as his impression of Kirtland, its temple and people:

"I took the parting hand with Elder Shirwood. I then set out in company with Elder Smoot, on foot in a hard snow storm for Kirtland. We came in sight of the temple, before we reached the village, this being the first sight I ever had of the house of the Lord. I exclaimed, 'I behold the glory of the Lord and the covering.' We soon entered the village, and spent one of the happiest days of my life in visiting the house of the Lord, and the President's and the elders of The Church. I was truly rejoiced again to strike hands with President Joseph Smith, and many other beloved Saints of God who are rolling on his mighty work. I had been separated from them about two and a half years. I was filled with joy with the privilege of again striking hands with Elder Warren Parrish and also in being made acquainted with his companion, Sister Parrish. There is an enjoyment in meeting our brethren and companions in tribulation that the world knows not of, because it flows from a celestial source.

"After spending a short thime in conversation with friends, a more important scene was now to open to my view than kings ever saw or princes ever knew, in this generation, which was to visit the temple of the Lord and behold its contents.

"Elder Smoot and myself visited each apartment of the house accompanied by Elder Warren Parrish. I must confess the beauties of the interior are indescribable. When I entered the threshold of the house and entered the lower room, there was a great feeling of solemnity, if not of awe, which immediately overwhelmed me. I felt indeed as if my footsteps were in the temple of the Lord. We then visited the upper rooms, and there viewed four Egyptian mummies: and also the Book of Abraham, written with his own hand. Not only the hieroglyphics, but also many figures that this precious treasure contains are calculated

to make a lasting impression upon the mind. Our visit at the temple ended. We next called at the bank and the printing office.

* * * * *

"Two and a half years since, I left Kirtland, with my brethren in their poverty, to go forth to visit our brethren in tribulation in Zion. Then our brethren in Kirtland were poor, and despised. * * * How changed the scene! Now I behold, a cheerfulness beaming from every countenance that indicates prosperity. The noise of the ax and the hammer are heard, and there are walls and dwellings newly erected all around. * * * God is with them, and his temple stands in honor of his kingdom."

FORGIVENESS.

To forgive a man in any circumstances costs us nothing. Say that he has defrauded me, injured my reputation, attempted my life; and suppose such an enemy in my power, what does it cost me to forgive him? Let us see:—To reduce him to poverty, would make me no richer; to destroy his peace, would not restore my own; to hurt him, would not heal me; or to cast a blot on his reputation, would restore no lustre to my name; to take his life, saying, "nothing smells so sweet as the dead body of an enemy," would not insure me against the stroke of death, nor lengthen my life by a single hour.

It is a happy memory that remembers kindness and forgets offenses. It is far more noble to conquer one's passion, than to crush a foe; and sweeter than gratified revenge, are his feelings, who, when his enemy hungers, feeds him; when he thirsts, gives him drink. In so doing, man exhibits somewhat of the nature, and tastes something of the happiness, of God.

A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

II.

Leaving Beaver, our road led up a long canyon, amid pinyon pine and cedar, thence to Buck-board Springs where a military escort from Parowan awaited us. After watering and feeding our animals, we moved on to Paragoonah, receiving there a warm reception. The Sunday School children, with a brass band, were out in full force. By the time we reached Parowan, the procession was quite formidable, and thus with waving flags and joyous music, the tried and true leader of the "Mormon" people was welcomed to the pleasant city of Parowan, one of the oldest in the southern part of Utah, and also one of the prettiest, containing neat homes and well-arranged surroundings.

Many of the old Indians were there to see "Bigam," as they called him; he had a dispute to settle among them, which he did to their satisfaction. They said he never talked "forked," always "straight." Many of the Nauvoo veterans were there also. Each one wished to go over the story of the exodus from Nauvoo, until the President was nearly talked to death. The house was besieged by visitors all day.

Just how the President was always able to talk on matters that his listeners most desired to hear, I never learned, but there were times when he seemed to be more than usually apt, and often amusing when giving counsel on home topics, and exposing the petty tricks of some who were not honest in their dealings. A man with a sack of ore came to see the President. He described

its wonderful richness in glowing terms. The president listened attentively, and when the man had finished, remarked: "Brother ——— if you have a good thing in view, take care of it." This was all the encouragement he got in his mining operations.

Some men who delight in saying mean things about President Young, say that he opposed mining and the development of the country, and make other uncomplimentary remarks about him. This is a misrepresentation of him. It is, however, true that he remarked: "A poor farmer makes a poor miner," meaning that if a man was a farmer he would better stick to his farm than run away to the hills and prospect. He knew that it took brains and ability of a high class to mine successfully. Brigham Young was right. As to his desire to develop the resources of the country, he always stood head and shoulders above all his critics.

Leaving Parowan we went on to Cedar City, but before we reached it, a military escort of cavalry met us; they were all well-mounted and equipped. They formed into line and preceded the company into Cedar. I often thought, "who among the popular men in the States would be treated with more homage and genuine attention in moving from place to place than the prophet and leader of the unpopular Latter-day Saints?" I was conceited enough to believe that none of the popular men of that time had as many genuine friends as Brigham Young. I am satisfied that hundreds were ready to stand between him and death, and were ready to sacrifice their lives to save his, if it were necessary.

The ruins of the old smelter erected to make iron from the mountains of rich ore in sight of Cedar City, were shown to me; also an old iron bell made of the iron. The complaint made was that it was so magnetic they did not know how to treat it. But it will be done; the foundation for the great iron works yet to come was laid by the pioneers years ago.

It is in such matters that the genius of a founder of nations is seen in the life of Brigham Young; he never stopped to ask, "Will it pay?" "Is it necessary?" was his query. In every city, town and hamlet in Utah, his creative brain proposed many industries that aimed to give labor, and develop resources previously unnoticed. Much of his talk in every place was directed to show the unrealized possibilities before the people, the needed improvement in their

lives and the cultivation of the better qualities of their natures. I never heard him take a text from the Bible except once. Brother Brigham did not believe in loud laughter; he seldom more than smiled, and rarely repeated jokes to provoke laughter. President Garfield once advised a noted politician never to make people laugh, saying that the popular appreciation of a public man was lessened when he sought to make them laugh rather than to think.

The next stop was at Kannara, the highest settlement on the route, located on the rim of the basin—elevation nearly seven thousand feet—a cold and cheerless place. Near by, the water runs on the south to the Pacific ocean, while to the north, to the sink of the Sevier. Meetings were held in a log meeting house. The people in Kannara were pleased to look upon President Young and his friends. There are some wonderful rocky glens near Kannara and plenty of timber in the mountains.

On March 9, we began the descent into Dixie country. One witnesses the strangest change in a short time, from northern to southern growths. The old song comes easily to mind:

Mesquit, soap-root, prickly-pear and briars,
Dixie is the promised land that every one desires.

The road is a rough, rocky one along Ash Creek, and very hard for wagons and animals, but this road is a vast improvement upon the one over the Black Ridge, made famous by another old song which I remember in part:

At length we reached the Black Ridge,
My wagon it broke down;
But I couldn't get a carpenter
For I was twenty miles from town.
So with an old cedar post
I fixed an awkward slide,
But the wagon rocked so heavily
That Betsy couldn't ride.

The first place reached was Belleview, then Harrisburg, near which place the town of Silver Reef is located. Silver is there found in sandstone. At that time, no such place was in existence, and I slept near a stone wall whose pebbles contained silver. We stayed all night in Harrisburg. At one place in the Dixie country, I wit-

nessed another evidence of the far-seeing policy of our President. He happened to see some little fellows playing with round stones for want of marbles—I heard him say to his wife: “Look into the buggy, and see if there are not some marbles.” Surely enough they were produced, and given to the children. He also had some tobacco for the Indians. There seemed to be something for every emergency in that buggy.

We are now in the land of craters, lava and scoria. Near each place inhabited by man are patches of green, but outside are sand and rocks, gravel and cacti. The places of settlement are narrow strips of land near the beds of creeks.

There were some pretty homes, and, considering the difficulties pertaining to new settlements, they were a marvel to me. All the results visible had required excessive labor. Ditch-making, home-making and farming, were all that the people had time for. During the summer months the heat is very great; but the winters are delightful. Already the trees were in bloom and the patches of lucern green and beautiful.

The next day we moved on to Washington, a pretty village near St. George, where President Young had a cotton mill. The caravan stopped to look it over, and see the workmen making factory cloth from home-raised cotton, thus supplying a much-needed article. Yet the mill was not a dividend-paying institution. This did not worry the President. It was a home-made article and absolutely necessary. An immense sum of money was required to get the mill started.

From Washington to St. George, our train was a triumphal parade. On all the knolls were crowds of boys firing little cannons and guns; on the road were companies of cavalry and infantry, as well as the Sunday School children, and bands of music.

I was luckily quartered in the residence of Apostle Erastus Snow. I enjoyed the sensation of being somebody of consequence, if only for a short time. Stanley, the explorer, says: “It is royal to be envied.”

Nothing was left undone to make the company happy—the homes of the citizens and their contents were at our disposal. The town was unlocked. No king or queen, or other potentate, could

have had more genuine homage paid them than had the President and his friends.

Stores were closed, business stopped, and the meetings were crowded. The best of music was enjoyed, and the most encouraging talk given by the visitors. Each speaker had his line of thought, each his pet subject. The President commented on topics of every-day interest, President Smith likewise, but with more reference to spiritual matters. Brigham Young, Jr.'s special points were upon every-day life; Lorenzo D. Young, doctrinal points; John W. Young's theme was architecture, with reference to the construction of homes, barns, schoolhouses, etc.

Thus was furnished a program full of interest, and necessary to the condition of the people.

At the time of our visit, St. George was the leading city south of Salt Lake City, and President Young did everything possible to build it up; he thought to make it his winter retreat, for spring-time there is earlier by a month than in our valley. Joseph E. Johnson, one of the most valuable and progressive citizens there, was testing all kinds of fruit trees. He showed me mulberry branches that had grown from one-half an inch to three-quarters of an inch per day. He had figs, almonds, pomegranates and grapes of every kind growing luxuriantly.

It required gigantic efforts to open up the land for cultivation around St. George; the white substance known there as mineral, (Glauber's Salts), covered the ground and had to be washed out of it before anything would grow. The city water is obtained from a warm spring, and is healthful. Much wine was made from the vineyards.

We had such a pleasant time that the trip to the desert and the Colorado river lost its charm; but we had to part with the people of St. George and the city's attractions. On Monday, March 14, we rolled out, climbing a mountain road for over fifteen miles. All signs of water were lost to view, but our guide took the animals down a steep ravine and found water in the holes in the rocks. Towards night, we reached a place on the Rio Virgen, once known as the Beaver Dam; but one of the storms that prevail there produced a flood that completely carried away the settlement. We camped on the river for the night, where the village once was.

It was about this time that the Navajoes were on the warpath. Each one of us had to stand guard during the night, gun in hand, and watch over the camp. My turn came at midnight. The only sound I heard was the cry of the howling coyote—suddenly, I noticed a portly individual moving around; could it be one of the Navajoes? I summoned the intruder and found, to my surprise, that it was President Young hunting medicine for some one sick.

Numbers of the friendly Pi-ed Indians came to our camp. The old chief, Thomas, was there. They shook hands with us, and were glad we had come, for they were afraid of the Navajoes; and so were we, but they did not know this. To my satisfaction, none of them appeared to disturb our peace.

The next day we followed on down the Virgen river through sand and gravel, making slow progress. There was no timber in sight. Mesquit is the only wood that can be found in this region. The roots of the growth are dug from the sand dunes that surround them, and they make good firing. Yuccas and cacti of many kinds are found on the slopes.

We camped on the river again, thirty-five miles from the Beaver Dam. There were no settlers on the river then, but we passed many fine tracts of land which were suitable for cultivation.

Our next day's travel brought us to St. Thomas, on the lower Muddy. The change from dreary wastes, to civilized life, was very acceptable. St. Thomas was a pleasant settlement of one story adobe houses; the occupants were young men and their families who had been selected in, and sent from, Salt Lake City. The houses were neat, plain, and comfortable. Cottonwoods were planted on the borders of each lot. The fields around the hamlet were bright with growing crops, and were in splendid condition. The timbers used in the roofs of the houses had been hauled seventy-five miles. It was necessary, in order to bring water to St. Thomas, to build a ditch eleven miles long. Think of the mountain of labor necessary to possess a home in that far-off and isolated location. Yet no one grumbled. I heard some complaints about the ants, and the sand storms that prevailed there. Then there were so many Pi-ed Indians around that the settlers were taxed every day to help feed them. The government, at that time, did nothing to help the Pi-edes.

Our meetings in St. Thomas were not as enthusiastic as in other places. President Young did not say much; others took up the time.

In mid-summer the heat is intense; I was told that the sisters poured the butter from bottles, when they used it; and that the hens would not run on the sand because it burned their feet when the sun was shining. I was impressed that many of the settlers would rather be somewhere else, but they did not say so. Settlers in new places are sometimes discouraged.

Near St. Thomas is a mountain of crystalline salt; everything around the place looks barren, sandy, and uninviting. The hills are covered with short prickly growths that are a terror to footmen.

Our next trip was down the Virgen river, twenty-five miles, to the Colorado river. On the road, we passed huge cliffs of brown rock-salt. Very few flowers, and these of bad odor, adorn the sterile sand. Hieroglyphics are seen on the rocks, carved by races of men whose bodies are now low in the dust. There is no soil visible; the landscape is made up of salt, sand-rock and volcanic tufa. We finally reach the big river at its junction with the Rio Virgen. We camped on the plateau overlooking the junction. This place is four hundred and fifty miles from Salt Lake City.

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

IV.

Last month word came to us that the British were crossing the Tugela. The Tugela is a river in northwestern Natal, a British province, and is located close to the foothills which lead up to a range of mountains running northeasterly through Africa, known as the Drakensberg. When General Buller reached this river he made an attempt to cross, and attacked the Boers in a front movement. He was hurled back with great loss, and his defeat created consternation throughout England. As these tactics proved entirely futile it was felt that another attempt must be made to cross the river, and at a point where an open country lies between the Kopjes and the river, so that a greater freedom could be had in manipulating the guns and marshaling the forces. The river runs from west to east, and along this river the army took up its march, some a distance of ten, others perhaps twenty miles. Two fords were selected for crossing, one at Potgieter's drift, and another at Frichard's drift. Potgieter's drift was not so favorable for the marshaling of troops, in consequence of the low hills that lie immediately to the north of the river, but twenty miles from Colenso is Frichard's drift, where the country to the north of the river is open and the road leads directly to Acton Home. Along this road, Buller proposed to march his army to the relief of Ladysmith. It was believed that this road could be commanded by possession of a point known as Spion Kop, the summit of which General Warren was instructed to reach and locate his guns so as to command the surrounding country. To the effort of the British

to cross the river at this point the Boers seem to have made no objection, and, indeed, did not offer any great resistance to the occupation of Spion Kop by the English. The Boers knew, if the English did not, that this hill did not constitute the commanding position of the country. The Boers were quick to understand the objective point of the English, and led their enemies into another trap more terrible than any into which the British had yet fallen. The battle, therefore, of Spion Kop will be among the most notable of the South African war. The loss was heavy and the defeat of the English complete.

The censorship is so completely under the English control that it is very difficult to secure any accurate information from the scene of war. General Buller gave out a large list of officers who were lost, but failed to give any accurate information of the number of men. From the Transvaal, however, comes the statement that in this battle fifteen hundred English, men and officers, were killed, and one hundred and fifty taken prisoners. If one thousand five hundred were killed, then the number of the wounded must be very large.

On the hills to the north of Spion Kop, the Boers had intrenched themselves. The working of their guns seemed to have been complete, and has placed the Boers in the foremost rank of the artillery fighters of the world. General Buller simply announced that it was inadvisable to hold the hill; its perimeter was too large; there was difficulty in getting the large guns to the top, and no water was to be had there as they had been led to expect.

One of the peculiarities of this war is the surprising ignorance, on the part of those conducting it, respecting the country in which the fighting was to be done. The knowledge of the country seems to have been of the most general character, and this part of the English preparation is, to say the least, very deficient. The English were forced to retreat. They crossed again to the south shore of the Tugela under the most disheartening circumstances. The Boers did not attempt to pursue their enemy and gain any advantages in this retreat. They perhaps realized the superior advantages they enjoy in their defensive position. General Buller seems to have found consolation in the fact that he was successful in conducting a retreat in which "not a single man nor a pound

of stores was lost." As long as the Boers had the hills to fight in, and natural defenses to aid them in their efforts, it was not at all likely that they would attack the English in the open country. General Buller in one of his dispatches says of the retreat that it "is proof that the enemy has been taught to respect our soldiers' fighting powers." People, however, at a distance are not able to appreciate just what General Buller means by an observation which, on its face, seems so ridiculous.

It is not known what the loss of the Boers was at Spion Kop. We shall have to wait, no doubt, until after peace has been declared before we can get any adequate idea or satisfactory information respecting the extent and effects of this memorable battle.

At this date, February 9, it is said that Buller is making headway in his efforts to relieve the garrison at Ladysmith; that he has again crossed the Tugela and is crowding the Boers step by step in spite of the stubborn resistance which they are offering to the British advance. Speculation is rife. It is not easy at this time to say just what the actual situation is. We are told that Lord Roberts is in the midst of his military activities, and a general advance all along the line is taking place. It is not even now possible to say just what the number of soldiers is in the English army, now fighting in South Africa, but it must be something like one hundred and fifty thousand. If this estimate be correct, that army, according to Winston Churchill, is still too small. Mr. Churchill, it will be remembered, was sometime ago taken a prisoner of war by the Boers, and for sometime remained under arrest at Pretoria, the capital of the Transvaal. From the capital, he made his escape, and has been in a position to give us some very interesting information respecting the Boers—their position, and the necessary effort to overcome them. Mr. Churchill says it will require two hundred and fifty thousand. Of course, it is possible for the English to raise the number, and, eventually, by a process of hammering and starvation, beat the Boers back from their strongholds. Some parts of Mr. Churchill's communications are extremely interesting. Among other things, he refers to the country as the "land of lies." This clearly indicates that the questions under dispute for a number of years are not by any means established facts. We on the outside have been misled.

Conditions are not as represented. It is not too much to say that the Boers have surprised even those who looked upon them most favorably. He gives us a description of these people, and these are his words:

What men they were, these Boers! I have thought of them as I had seen them in the morning riding forward through the rain—thousands of independent riflemen, thinking for themselves, possessed of beautiful weapons, led with skill, living as they rode without commissariat, or transport or ammunition, moving like the wind and supported by iron constitutions and a stern, hard, Old Testament God who should surely smite the Amalekites and Hittites. And then, above the rain and storm that beat loudly on the corrugated iron, I heard the sound of a chant. The Boers were singing their evening psalm and the menacing notes—more full of indignant war than love and mercy—struck a chill into my heart so that I thought after all that the war was unjust, that the Boers were better men than we, that heaven was against us, that Ladysmith, Mafeking and Kimberley would fall, that the Estcourt garrison would perish, that foreign powers would intervene, that we should lose South Africa, and that that would be the beginning of the end. So for the first time I despaired of the empire; nor was it till the morning sun—all the brighter after the rain storms, all the warmer after the chills—struck in through the windows that things reassumed their true colors and proportions.

Of this, Mr. Stead says: "*Nous verrons!*" (We shall see.) "But unless we repent, I should back Mr. Churchill's evening meditations against his morning reflections."

Something like five months of this war have passed. It would almost seem as if all South Africa were one Ladysmith—prisoner to the Boers. Whatever we may think of the Boer cause, its justice, the natural equity of things, it is certain that events have all conspired to the advantage of the Transvaalers. As an instance of the favorable advantage which they have enjoyed from the beginning, take the situation at Ladysmith. Ladysmith is located in the northwestern part of Natal in a mountainous country. The garrison selected for the British soldiers at this place was such that it could be hemmed in and obstructed completely in its effort to make any escape. Once locked up at Ladysmith, it was impossible for the English to break their way out. Ten thousand soldiers are now in that garrison and have been shut up ever since

the beginning of the war. Northwest of Ladysmith, the hills and country leading up to the Drakensberg mountains are of such a character that the Boers enjoy every advantage of fortifying themselves and making their defensive position almost impregnable. The first thought on the part of the English was to relieve Ladysmith. There the greatest part of their army was concentrated; there they put forth their most heroic efforts. There are men who do not now hesitate to say that this was perhaps the most serious blunder of the British. Rather than meet the Boers on such ground, it would have been cheaper to abandon Ladysmith entirely at the outset of the war. The contour of the country is somewhat peculiar. What the British wanted most of all was an opportunity to fight in the open country. They should have selected some place in which they could, with comparative safety and ease, have penetrated the Drakensberg mountains and have brought themselves from the low valley lying on the southeast of South Africa above the mountain tops, and thrown themselves out into the open country either of the Orange Free State or the Transvaal. After the Drakensberg mountains are crossed, the country is comparatively level. At any rate the opportunities of defense are not so favorable as they are where the British have now actually concentrated their forces, and it would almost seem that it was a mistake to undertake to do the fighting in a mountainous country. The Boers estimated that in consequence of their position, the relative value of the soldiers was as five to one in favor of the Boers. This statement early in the war was ridiculed, but it would seem to be now entirely correct.

How long the Boers are prepared to withstand the siege is, of course, a matter of some speculation, though their friends claim that they have a sufficient quantity of provisions to last them for a period of two years. On the other hand, it is thought that the English will make an effort to cut off all supplies that reach the Transvaal through the Portuguese harbor at Delagoa Bay, whence they are carried to Pretoria. It is difficult to see how the English can support their attitude towards the Germans, and even the Americans, in cutting off food destined for a neutral port. The Americans remember very distinctly the Trent affair, and how ready we were to give up ambassadors of the confederate states

in order to reconcile the hostile spirit of England, as it was manifested at that time toward the people of the North. Sometime ago, France was at war with China. The English then claimed that rice was not a contraband of war, and it is difficult to see why flour should be a contraband when it is against the interest of the English to ship it into the country, when rice was not, at a time when it was favorable to carry on the business of shipping rice to the Chinese.

Perhaps one of the most striking, if not the most striking, features of the war has been its surprises. Indeed, this has been a century of surprises, at any rate in warfare. Those surprises began on a large scale in 1866 when the Prussians beat down with lightning rapidity the Austrians, and later carried their victorious arms to the gates of Paris. The unexpected happened. The war between the Japanese and Chinese gave us another surprise. We were surprised when we saw the Turks put under an excellent system of mobilization a vast modern army to beat back the inroads made in Thessaly by the Greeks.

But the Boer war is perhaps the greatest surprise of all, greatest because the reader will remember that in 1896, in early January, an effort was made to overthrow the Transvaal republic. Preparations for that revolt consisted of five hundred men, led by Dr. Jameson, and a few thousand Uitlanders at Johannesburg who were preparing to join Dr. Jameson's troops in the great fiasco which was intended, or hoped, to be a successful revolution. When we think of a small body of five hundred men with some very indefinite assurances of some trifling support from the citizen soldiers of Johannesburg, undertaking to overthrow the republic of the Transvaal, and that the Dutch today are holding at bay one hundred and fifty thousand English soldiers, we marvel at the credulity of those who entered into the conspiracy resulting in the Jameson raid. We marvel because those people were on the spot. They were familiar with the Transvaal. They were supposed to know the Dutch people from long and familiar association, and yet had no better conception of the enemy they had aroused than to put into the field the trifling army of five hundred men.

It will be interesting to know, when the war is over, how many foreigners joined the Boers, and what their nationality was.

If the English were boastful at the outset, the Boers were not entirely free from the same charge. Some Boers, who were most enthusiastic in their ability to combat the English army, had freely predicted that the English would be swept out of the country, even down to Table Rock at the Cape, and that the Boers would possess the entire land. This prediction must have been made with the thought that all the Boers of the Cape would join in the general armament against Great Britain. However boastful some of them may have been, it is evident that the military authorities of the Transvaal republic contemplate nothing further than a defensive warfare. Their entire preparations and all their movements indicated, so far as they were concerned, simply and purely a war of defense. In this, up to date, they have been most successful, and have covered themselves with glory. If Winston Churchill's estimate that it is necessary for the British to amass an army of 250,000 is correct, it is certain that the war will result in rivers of blood, and in a peace that will be less favorable to the English or the Uitlanders than has been heretofore imagined. I say it will be unfavorable to them because it is not unlikely that the Boers will be permitted to enjoy home-rule. If they are, it will not be long before they are able to outvote foreigners, though they may not do this in the Transvaal. They are very likely to receive home-rule, because the war in England will be looked upon with such disfavor, for some years to come, that it is very likely that the conservatives will be swept from power, and that the liberals will deal with the people of South Africa in a more generous spirit, because the conservative party has felt more strongly the resistance which the Boers offered to their efforts of conquest.

As the war goes on, the interest becomes more universal. No one ever supposed that it would last five months. The preparations of the Boers have been a complete surprise even to those who looked most favorably upon the predictions of those sturdy Dutch warriors. No one questions the end. If foreign interference is averted, the Boers must eventually succumb. But they have made a magnificent defense; and, in the annals of warfare and history, they will stand out superb warriors and patriotic defenders of their country.

"THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

II.

When I obtained Mr. Rice's verbatim copy of the "Manuscript Found," I had only little faith that he would receive the consent of either Mr. Fairchild or of his daughter and son-in-law, Mr. Whitney, to allow me to publish it. Mr. Whitney was a son of one of the early Calvinist missionaries who, in an early day, was sent by the American Missionary Board to the Sandwich Islands to convert the heathens. He was deeply imbued with strong prejudices against the Latter-day Saints, such as his pious missionary father possessed. His wife entertained similar bias, and I had reason to believe that they would do all in their power to prevent me from obtaining possession of the manuscript for publication, as I desired. Mr. Rice himself was also very determined in his spirit of opposition to The Church, when I first met him, but this feeling gradually softened, and was greatly modified by my repeated interviews with him, and by means of a correspondence which sprang up between us by letter, and continued, at short intervals, up to the time of his last sickness. I was so strongly impressed with this idea as expressed above, or that they would not consent for me to publish it, that I determined to make a copy of the manuscript while it was in my hands. On reaching Laie, I laid the matter before my fellow-missionaries and associates who unanimously concurred with me. We therefore set to work, and in a few days completed an exact copy.

Contrary, however, to my expectations, when I returned the original manuscript to Mr. Rice, I found his feelings considerably changed. He had received word from Mr. Fairchild, giving his

consent to my proposition of publishing the work, which had also caused the reconciliation of his son-in-law and daughter to the idea of letting me publish it. We, therefore, concluded our arrangements, and each signed the agreement, in accordance with the terms first mentioned by him; and so, the manuscript was committed into my hands. I immediately forwarded the same to the *Deseret News* in Salt Lake City, together with the terms of the agreement, to have the same published and issued in book form. After considerable delay on the part of the *News* in completing the work, the manuscript was published, and ready for distribution to the world. In strict accord with the agreement between myself and Mr. Rice, his manuscript, together with twenty-five copies of the printed pamphlet, were sent to me. Meanwhile, Mr. Rice had passed suddenly to the great beyond, and I surrendered the manuscript, with the printed copies accompanying it, to his son-in-law, Mr. Whitney, thereby fulfilling to the letter the agreement which I had entered into with Mr. Rice.

Thus the Spaulding Story, variously called "The Manuscript Found," "Manuscript Story," etc., was at length brought to light from its long hiding place and made public! What a disappointment the discovery and publication of this long lost manuscript must have been, and is, to all those who have predicated the authorship of the Book of Mormon upon it! It is now made to appear, in a way that can never be denied, that all such claims, statements and representations of authorship are false. They are brought to nought, and it is definitely, openly and irrevocably determined that such claims of authorship are without even the shadow of a foundation.

It will now be interesting to review, as briefly as possible, some of the desperate efforts which have been made by anti-"Mormons" to connect the origin of the Book of Mormon with this now found, printed and exposed, Solomon Spaulding's manuscript.

In a book entitled, "Who Wrote the Book of Mormon?" by Robert Patterson, of Pittsburg, which is perhaps the strongest effort ever put forth with such end in view, we find the following statement:

In this discussion there are manifestly but two points to be considered. The first is to establish the fact that the historical portions of the Book of Mormon are certainly derived from Spaulding's Manuscript Found; and the second, to show, if practicable, in what way and by whom the plagiarism was probably effected. Of these, the first is the only vitally important one. If the identity can be determined, imposture will be proved, even though it may not be possible to demonstrate absolutely how the fraud was perpetrated.

I have conclusively proved—the printed book itself is the proof,—that the first and only point is *not* established or sustained, and that the historical portions of the Book of Mormon, are *not* derived from Spaulding's "Manuscript Found." Hence, there should be nothing further required in this discussion. But the author proceeds to quote the statements of various witnesses, to some of whom I desire to refer, because, notwithstanding the truth is told irrevocably exposing them as falsehoods, they are constantly being used and quoted against the divine authenticity of the Book of Mormon. The testimonies are taken from his book:

John Spaulding, a brother of Solomon, visited the latter at Conneaut just before his removal, and states as follows:

"He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled the 'Manuscript Found,' of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. * * * I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with 'And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon, and according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the the exception of the religious matter."

Mrs. Martha Spaulding, wife of John Spaulding, states in regard to Solomon Spaulding and his writings as follows:

"I was personally acquainted with Solomon Spaulding about twenty years ago. The lapse of time which has intervened prevents my recollecting but few of the incidents of his writings, but the names of Lehi and Nephi are yet fresh in my memory as being the principal heroes of his tale. They were officers of the company which first came off from Jerusalem. He gave a particular account of their journey by land and sea till they arrived in America, after which disputes arose between the chiefs, which caused them to separate into different bands, one of which was called Lamanites and the other Nephites. Between these were recounted tremendous battles, which frequently covered the ground with the slain; and these being buried in large heaps was the cause of the numerous mounds in the country. * * * I have read the Book of Mormon, which has brought fresh to my recollection the writings of Solomon Spaulding; and I have no manner of doubt that the historical part of it is the same that I read and heard read more than twenty years ago. The old, obsolete style, and the phrases of 'And it came to pass,' are the same."

Henry Lake, the partner of Spaulding in building the forge, writes from Conneaut, in September, 1833, as follows:

"He [Spaulding] very frequently read to me from a manuscript which he was writing, which he entitled the 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with their contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet with rapid sale. I designed doing so, but the forge not meeting our anticipations, we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time when he was reading to me the tragic account of Laban I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon I find, to my surprise, that it stands there just as he read it to me then. Some months ago I borrowed the Golden Bible, put it into my pocket, carried it home, and thought no more of it. About a week after, my wife found the book in my coat pocket as it hung up, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than

twenty years before from his 'Manuscript Found.' Since that I have more fully examined the said Golden Bible, and have no hesitation in saying that the historical part of it is principally if not wholly taken from the 'Manuscript Found.' I well recollect telling Mr. Spaulding that the so frequent use of the words 'And it came to pass,' 'Now it came to pass,' rendered it ridiculous."

The author of the book in question comments on the above testimony as follows:

It should be stated in explanation of the above that the Book of Mormon, at the time of its publication, was frequently spoken of as the "Golden Bible." Also that an incongruity occurs in the story of Laban, in the First Book of Nephi, where Nephi says they "did speak many hard words unto us, their younger brothers, and they did smite us even with a rod." Whereupon an angel appears and says, "Why do you smite your younger brother with a rod?" Consistency would require that the number, whether singular or plural should be the same in both sentences. The oversight is in itself a trifle, but its occurrence in both the Spaulding Manuscript and the Book of Mormon is an unanswerable proof of identity.

John N. Miller testifies as follows:

"In the year 1811, I was in the employ of Henry Lake and Solomon Spaulding, at Conneaut, engaged in rebuilding a forge. While there I boarded and lodged in the family of said Spaulding for several months. I was soon introduced to the Manuscript of Spaulding, and perused it as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly drew my attention was one which he called the 'Manuscript Found.' * * * It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. He said that he designed it as an historical novel, and that in after years it would be believed by many people as much as the history of England. * * * I have recently examined the Book of Mormon and find in it the writings of Solomon Spaulding from beginning to end, but mixed up with Scripture and other religious matter which I did not meet with in the 'Manuscript Found.' Many of the passages of the Mormon book are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names are brought fresh to my recollection by the Golden Bible. When Spaulding divested his history of its fabulous names by a

verbal explanation, he landed his people near the straits of Darien, which I am very confident he called Zarahemla. They were marched about that country for a length of time, in which wars and great bloodshed ensued. He brought them across North America in a north-east direction."

Aaron Wright, a former neighbor of Spaulding, writes at Conneaut, Aug., 1833, as follows:

"I first became acquainted with Solomon Spaulding in 1808 or 1809 when he commenced building a forge on Conneaut Creek. When at his house one day he showed and read a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants, as it is given in the Book of Mormon, excepting the religious matter. The historical part of the Book of Mormon I knew to be the same as I read and heard read from the writings of Spaulding more than twenty years ago: the names more especially are the same without any alteration. He told me his object was to account for all the fortifications, etc., to be found in this country, and said that in time it would be fully believed by all except learned men and historians. I once anticipated reading his writings in print, but little expected to see them in a new Bible. * * * In conclusion, I will observe that the names and most of the historical part of the Book of Mormon were as familiar to me before I read it as most modern history.

Oliver Smith, another old neighbor of Spaulding wrote at Conneaut, Aug., 1833:

"When Solomon Spaulding first came to this place, he purchased a tract of land, surveyed it out, and commenced selling it. While engaged in this business he boarded at my house, in all nearly six months. All his leisure hours were occupied in writing an historical novel founded upon the first settlers of this country. He said he intended to trace their journey from Jerusalem, by land and sea, till their arrival in America; give an account of their arts, sciences, civilization, wars and contentions. In this way he would give a satisfactory account of all the old mounds so common to this country. During the time he was at my house I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters when they first started for America. * * * (Mr. Smith narrates his last interview with Spaulding, when the latter was about starting for Pittsburg and solicited Smith's leniency, as one of his creditors, not to prevent his going. Mr. Smith then closes as follows:) This was the

last I heard of Spaulding or his book until the Book of Mormon came into the neighborhood. When I heard the historical part of it related, I at once said it was the writing of old Solomon Spaulding. Soon after I obtained the book, and on reading it found much of it the same as Spaulding had written more than twenty years before."

In another paper, I will present a few comments on these cunningly devised, and seemingly explicit statements, and briefly review some of the unscrupulous falsehoods in the testimony of these and other witnesses who conspired to deceive the world, and to destroy the Book of Mormon.

MAKE GOOD USE OF GOD'S GIFTS TO YOU.

Laura Bridgman, the famous deaf and blind woman, while a student at the Perkins Institute for the Blind, in Boston, became very helpful to the little blind girls who were being educated there. Although apparently so helpless herself that it would seem as if she was the one in need of help rather than the one to give it, nevertheless with her quick, active fingers she would assist many of them to acquire a knowledge of the intricacies of the sewing machine; and many a little blind girl there had to thank Laura for teaching her to thread a needle with the tongue.

The latter accomplishment was acquired by Laura before self-threading needles, adapted to the needs of the blind, came into general use by them.

Any one who is in possession of all his senses might take a lesson from the deeds of the patient, helpful Laura; be contented with his lot and never cease to thank God for the gifts which he has bestowed; and determine to make at least as good use of those, which he has in common with the deaf and blind girl, as she did of hers.—*Sarah Whalen.*

ORGANIZATION.

BY ELDER SAMUEL W. RICHARDS.

The late organization of two new stakes of The Church in Salt Lake County, has given opportunity for thought relative to the benefits and propriety of such action.

From the time the great Creator said to him by whom and for whom all things were made: "See! yonder is matter unorganized, go ye down and organize it into an earth," etc., there can be no question as to the virtue and necessity of organization: the bringing together and harmonizing material to act in unison for the accomplishment of certain ends.

The result of organization of proper material in that case was an earth, or world, endowed with the energies of life, and capable of providing for the wants and necessities of an innumerable race of humanity, and other life, which were to come and dwell upon it for their development preparatory to a higher sphere. Organization has been a prominent feature from the first of human existence, developed in various forms, such as family, society, communities, tribes, nations, kingdoms, etc., each having separate and distinct features of government for their regulation and preservation.

The necessity of organization is apparent in the fact that every individual organism is first formed before life enters into or takes possession of it; as in the human body the spirit, or power of life, takes possession of and controls every portion of the structure organized for it. Every member of the body responds, without hesitancy, to the dictates of the spirit within, whether it be the eyes to see, the tongue to speak, the hands to work, or the

feet to walk. All are operated upon by the one spirit that is within, to the realization of the object and purpose of human life and action, by virtue of which it becomes a living soul.

This pattern of individual organization, as arranged by the great Creator and Organizer in the beginning, is the only one safe to follow, in all social development. Every member of the organization, for whatever purpose it may have been created, should be subject to one spirit in all things relating to the development thereof, and the realization of the objects to be attained by the organization. No opposition, contention or strife can be admissible any more than one member of the body can be supposed to war with another member without injury to, if not possibly destroying, the whole body. The necessary union can only be realized by the Spirit of God which is one Spirit operating upon, in and through, the spirits of all who are embodied or included in the organization for the welfare of which they are associated together.

In any organization which brings into exercise the powers of the Priesthood, as in that of the stake, both order and duty are calculated to effect the harmony required. Each one in office, if needing assistance, is permitted to call upon some member of the lower office to aid him in the discharge of duty. This renders it necessary for every officer to have some knowledge of duties pertaining to the higher office, to be properly qualified to assist in performing them. The whole catalogue of official duty is linked together by the lesser being qualified at any time to assist the higher; thus seeing eye to eye and working in perfect harmony, which is absolutely necessary in all things pertaining to the Kingdom of God.

This linking together of the powers on earth is by virtue of an eternal principle, and reaches out to all eternal conditions of immortal life.

It binds earth to heaven, time to eternity, and will, to all who live in the law, bind man to his Father—God! and all such shall be sons of God, and reign with him for ever and ever in immortality, and in the midst of eternal lives.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN—HINTS ON PRESIDING.

BY THE SENIOR EDITOR.

Speaking on "Deference for Sacred Places," in a recent talk, it was stated that those who preside over religious meetings should insist upon receiving from the audience, and from each individual thereof, that regard and deference which are due to the places and their positions. That these are not always obtained is due to two glaring faults: the thoughtlessness or bad manners of the audience, and the disability of the person presiding. Disability may be the wrong word; it would, perhaps, be better to say ignorance, or a lack of the proper knowledge of the requirements and importance of his own position. It is frequently the case that men who lead, are not good followers; that men who make rules, themselves break them. It was said of Alexander III, Czar of Russia, that he could and did abide by all the laws and regulations that he exacted of his court. This matter of living up to the laws of good order and conduct should be a primal qualification in a presiding officer. In his, more than in any other position, is the old saying applicable: "Rule thyself first; then others."

So in a presiding officer, let it be an apostle or a seventy, the president of a quorum or of an improvement association, a stake president or the bishop of a ward; compliance with the rules of decorum and good order must first by them be strictly observed before they can reasonably expect results from the people.

If you preside, act as you would have your audience individually deport themselves.

A few of the requirements of presiding officers may be named: officers should be present on time, prompt in opening, agreeable, firm and considerate, orderly and expeditious.

Nothing is so productive of negligence and lack of regard on the part of the people as a tardy officer—as if no person's time were of value but his. Then some officers—and this does not apply alone to presidents of the Mutual Improvement Associations: it embraces bishops and other leading men,—are always tardy with their work. Consultations that should have been held with their counselors days or hours before, are ill-manneredly held on the stand before the waiting congregation. Is it any wonder that there is running in and out, and confusion in endless train? Sometimes, in meeting, these private consultations are deferred until the sacrament is being administered. It would be better to adjourn the meeting until the presiding officer is ready.

Presidents of Mutual Improvement Associations, who are in the habit of holding private conversations before their waiting audiences, may learn how disagreeable such action is to their members, by observing what effect bishop's private council meetings have upon a congregation partaking of the sacrament. The solemnity of the sacred ordinance is crushed beneath the debris of thought and action entirely foreign to its holy purpose. How can such officers ask men and women to pay proper respect to either the ordinance or the place? Advising together is very essential, but presiding officers must learn that in meeting is neither the time nor the place to hold such consultations.

If advising together should not interfere with the prompt opening, neither should a lack of familiarity with the course of procedure be permitted to hinder. When it is time for opening, it is not time to consult with the choir leader, who may have forgotten his music, or his organist, or his hymn book, or his choir. Neither is it then time to consult the janitor about the lights, or the forgotten oil, or the untrimmed lamp, or the dead incandescent. All these things should have been arranged beforehand to insure prompt opening. Add to these and similar arrangements, the possession of an agreeable temper, with a heart full of humility and the spirit of God, a firmness of purpose modified by a considerate feeling of respect for the rights of every person (not forget-

ting his own), and a presiding officer can not fail to impress the people with respect for his position.

When such respect has been formed, the solution of the problem of how to prevent noise and confusion, and of how to create and maintain deference for place and position, will have been solved.

THE "INSPIRED TRANSLATION."

In a recent number of the ERA, Elder F. W. Crockett discussed "The Mission and Necessity of the Holy Ghost," and to substantiate a portion of his argument, with the correctness of which there is no controversy, he uses Paul's words, (Hebrews 6: 1.) "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection," etc.

Charles L. Walker, writing from St. George, remarks that this passage, as here quoted, is rather a stumbling block than a faith-promoter to some young men. "It is argued," says he, "and rightly too: 'How can we leave the principles of Christ and yet obtain salvation, seeing that it takes all the principles of Christ to insure salvation and exaltation in the kingdom of God?' For the benefit of some of the young men, I wish to refer to a matter that will throw a gleam of light on the passage referred to, and render it more congenial to the minds of Latter-day Saints who strongly believe in revelation and inspiration, as these proceed from God's servants in authority. I heard the blessed Patriarch Hyrum Smith make the following statement, in Nauvoo, at a meeting. He said, referring to said scripture passage: 'It is a wrong translation, and should read: *Having* the principles of the doctrine of Christ, let us go on to perfection, etc.' It will thus be seen that this inspired rendering of the verse by our lamented patriarch sheds a beautiful light on this passage heretofore shrouded in mystery and doubt."

We give Elder Walker's testimony as above, because it is corroborative of the sentiment of the Prophet Joseph as expressed in what is known as the "inspired translation" of the Bible, in which the verse referred to reads as follows:

Therefore, not leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

While on this point, a word may be profitably said on the method of "translation" adopted by the Prophet Joseph. It should be remembered that rather than a translation it was a revision; but it can scarcely be called a revision either, and ought rather to be named a partial topical explanation of the scriptures. The method adopted was this: The Prophet had a large German Bible upon the margins of which he made the corrections as he was inspired while studying certain topics of the scriptures. One subject at a time was taken, and every reference to that subject was looked over, and where needed, corrected. But only a very small number of all the subjects were ever thus considered. Some most excellent corrections were made, but perhaps there were a dozen or more subjects or principles in certain chapters where one only was corrected. Hence it is that while one topic, as in the chapter referred to in Hebrews, has been explained, and much light thrown upon it, it does not follow and is not true that the Prophet either "revised" or "translated" the whole chapter or considered every subject therein. And this may be said of nearly all the chapters in the scriptures. But he finished whatever subject he took up; and this interpretation must be placed upon the expression, "finished the translation of the scriptures," found in the history of Joseph Smith.

ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

As confirming the statement made by President Joseph F. Smith in the November, 1899, number of the ERA, that the orig-

inal manuscript of the Book of Mormon was deposited in the southeast corner of the Nauvoo House by the Prophet Joseph, on October 2, 1841, and was never at any time in the possession of David Whitmer, the following evidence will be of interest: J. S. Black, of Hinckley, Millard County, writes to the editor of the ERA:

“With elders Andrew Jenson and Edward Stevenson, I made a trip to the Eastern States, in 1889. We called at Richmond, Missouri, and were shown the manuscript of the Book of Mormon in the possession of the Whitmers. We then went to the State of New York, and called on Mr. Gilbert, at Palmyra, the printer of the first copies of the Book of Mormon. From certain marks which he described, familiar to Brother Jenson, we were satisfied that what we had seen at the Whitmers was the printer's copy. Before leaving Salt Lake City, Apostle F. D. Richards showed us a part of what he said was the original manuscript which had been deposited in the Nauvoo House. Upon our arrival in Nauvoo Mr. L. C. Bidaman, the husband of Emma Smith, gave us the remainder of the manuscript in his possession, of which I have quite a roll. When I returned home, I exhibited my manuscript, so obtained, to Lewis Barney, my brother-in-law, and one of the pioneers, who said: ‘I stood near the Prophet Joseph, in Nauvoo, and saw him deposit the manuscript and other articles, and heard him say that it was the original manuscript of the Book of Mormon.’”

NOTES.

Don't wait for great opportunities; seize common occasions and make them great.—*Orison S. Marden.*

Literature, medicine, law and other occupations are cramped and hindered for want of men to do the work, not for the work to do. If you wish to test the truth of this statement, hunt up a first-class editor,

reporter, business manager, foreman of a machine shop, mechanic, or an artist in any branch of industry, and try to hire him. You will find him already hired. If you need idlers, shirkers, half-instructed, comfort-seeking editors, lawyers, doctors and mechanics, apply elsewhere. They are plentiful.—*Mark Twain.*

There is a thought that came to my mind while reading Milton's "Paradise Lost" which impresses me as being good. The proceedings of God towards Satan and Adam show to us that he punishes the disobedient by banishing them from his presence. We may still enjoy the constant presence of our Father, through his Spirit, by obeying his commands. But if we disobey his commands, disregard the requirements that invite the presence of the Holy Spirit, we too are banished from his presence, i. e. the Comforter leaves us.—*W. Hasler.*

While at work in the field one day, and speaking to my sons on tithing, an old gentleman came up to us.

"Brother John Zimmerman," I said to him, "I have often told my boys that you paid tithing before you were a member of The Church?"

"Yes," he answered, "I paid tithing ten years before I was baptized."

A person once asked him how it was he paid tithing when he did not belong to The Church. His answer was that he paid tithing and when his children were sick, he sent for the elders, and saved doctors' bills. All of Brother Zimmerman's family are faithful members of The Church.—*W. W. Taylor.*

"I may here impart the secret of what is called good and bad luck," said Addison. "There are men who, supposing Providence to have an implacable spite against them, bemoan in the poverty of old age the misfortunes of their lives. Luck forever runs against them, and for others. One with a good profession lost his luck in the river, where he idled away his time a-fishing. Another with a good trade perpetually burnt up his luck by his hot temper, which provoked all his employees to leave him. Another with a lucrative business lost his luck by amazing diligence at everything but his own business. Another who steadily followed his trade, as steadily followed the bottle. Another who was honest and constant in his work, erred by his perpetual misjudgment,—he lacked discretion. Hundreds lose their luck by indorsing, by sanguine expectations, by trusting fraudulent men, and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early-rising, hard-working, prudent man, careful of his earnings and strictly

honest, who complained of his bad luck. A good character, good habits, and iron industry are impregnable to the assaults of ill luck that fools are dreaming of. But when I see a tatterdemalion creeping out of a grocery late in the forenoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck,—for the worst of all luck is to be a sluggard, a knave, or a tippler."

The cynic is one who never sees a good quality in a man and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light; mousing for vermin and never seeing noble game.

The cynic puts all human actions into only two classes, openly bad and secretly bad; he holds that no man does a good thing except for profit; his insinuations and innuendoes fall indiscriminately upon every lovely thing like frost upon the flowers. If Mr. A is pronounced a religious man he will reply, "Yes, on Sundays." Mr. B has just joined the church. "Certainly, the elections are coming on." The minister of the gospel is an example of diligence. "'Tis his trade." Thus his eye strains out every good quality and takes in only the bad. To him religion is hypocrisy, honesty only a preparation for fraud, virtue only a want of opportunity. The live long day he will coolly sit with sneering lip, transfixing every character that is presented.

It is impossible to indulge in such habitual severity of opinion against our fellow-men without injuring the tenderness and delicacy of our own feelings. A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl among men like a burnished adder whose life is mischief and whose errand is death.

He who hunts for flowers will find flowers, but he who hunts for weeds may find weeds. Let it be remembered that he who is not himself morally diseased will have no relish for disease in others. Reject then the morbid ambition of the cynic, or cease to call yourself a man.—*Henry Ward Beecher.*

OUR WORK.

ANSWERS TO QUESTIONS.

ORDER OF ORDAINING AN ELDER.

What is the regular order of The Church in the presentation and ordination of a person to the office of Elder?—*H. B. Coles, Point Lookout, Utah.*

The person is first selected by the bishopric of the ward in which he is a resident, then presented to a regular meeting of such ward and there, by the congregation, sustained as worthy. He receives a recommendation to this effect from the ward clerk. Then follows his presentation, by the president of the stake, to a regular stake priesthood meeting, where, being sustained, he obtains from the clerk, a certificate to this effect, which is by him presented to the elders' quorum of his ward. The quorum having accepted him, he is then ordained an Elder by the presidency of that quorum.

FORM OF THE LORD'S PRAYER.

What is the proper form of the Lord's prayer as used in The Church?—*W. MacFarlane, St. John, Tooele Co., Utah.*

The Church authorities have never adopted any form, but for the sake of uniformity in reciting, the Sunday School authorities have adopted the prayer as found in Matthew, 6: 9-13. The Improvement Associations have decided upon no form, the members using both forms of the New Testament.

WHO FIXES THE TITHING PRICES?

Should a bishop allow market prices for produce, or is he allowed to

put his own price on the tithing paid to him.—*J. S. Gibbons, Coalville, Utah.*

The answer is found in paragraph six of "Instructions to Bishops and Stake Tithing Clerks," issued by the First Presidency of The Church and W. B. Preston, under date of December 1, 1899:

"The bishop is the proper person to fix the value of all goods and tithes received in his ward, which should be credited at a fair cash market price at the time it is received. This will insure an equality of credit for tithing."

Should any question arise as to values, then let the owner sell his property, and pay over the cash to the bishop.

NUMBER OF GOSPEL DISPENSATIONS.

How many Gospel dispensations have there been, including this one?—*A. G. Sedgwick, Fairview, Wyoming.*

A dispensation is described as a time when the heavens are opened to man and the Holy Priesthood is bestowed upon him with all its powers for the salvation of all who will obey the gospel. There have been very many dispensations, for whenever God has revealed himself, it may be called a dispensation. The principal dispensations, however, were those of Adam, Enoch, Noah, the Brother of Jared, Abraham, Jacob, Moses, Lehi, Jesus Christ, and the Dispensation of the Fullness of Times, in which we live. (See *Jaques' Catechism.*)

CONCERNING ZION.

Explain the following questions in Manual Lesson XIV: 8. Where is the city of Zion to be? 10. Where is the Temple site?

8. By reference to the Doctrine and Covenants, Section 57: 1-3, it appears that the whole land of Missouri is called the land of Zion, and that the city of Zion is to be built somewhere in the land of Zion. The exact spot has not yet been designated.

10. The temple site is westward upon a lot not far from the Court House, in Independence, Jackson County, Missouri, which is the center place of the land of Zion. The first log for a house, and as a foundation for Zion in Kaw County, which was laid twelve miles west of Independence, was simply a beginning, and was not intended to be the spot where the City of Zion was to be located. A distinction should be kept in mind concerning the terms: Zion, meaning the whole land of Missouri, and perhaps the whole of western America; the City of Zion, not yet

located, but to be built in the land of Zion; and the Center Place of Zion, which is at Independence.

WALTER M. GIBSON.

In an article on "Religion in Samoa," on page 178, in the present volume of the ERA, it is stated that Walter M. Gibson ignored the request of President Brigham Young to return home with other elders who were laboring in foreign lands. This request was made of the elders in 1857, upon the approach of Johnston's Army. The statement concerning Gibson is wrong in the one particular as to the time. He left Utah for the Sandwich Islands in 1861. It was as late as the early part of April, 1864, that Elders Ezra T. Benson, Lorenzo Snow, Joseph F. Smith, Alma L. Smith and W. W. Cluff visited Gibson on the island of Lanai, and after a conference, excommunicated him. This was done, as stated, because of his mismanagement of the affairs of The Church. The ERA has been promised an interesting sketch of this schemer Gibson, and his effort to establish himself on the islands, by Assistant Church Historian Andrew Jensen, which will appear in due time.

THE POWDER AND THE BULLET.

Has it ever occurred to you that we need more energy in our work? When an officer says that the boys are indifferent, that nothing can be done to arouse interest, or to get them to work or to study; that the Improvement Fund is lagging, and as to getting subscribers for the ERA, that is quite out of the question; what is wrong? These are but small though very essential incidents of the main work, but they indicate the tendency. There is little movement, or spirit, to break the dull monotony—there is an everlasting lack of energy which is the powder of success, and the stuff that wins.

It was that peculiar old philosopher, Josh Billings, who said: "Many men fail to reach the mark because the powder in them is not proportioned to the bullet." An improvement association may be called a

heavy bullet. It requires considerable powder to push it. It is a mighty battle field where all the vim of enthusiasm may well find room for profitable action. If the three thousand officers, or more, would practice shooting this big bullet of improvement, the energy gathered in such effort would aid them later in life in achieving success in other ways.

Orison Swett Marden, the author of several excellent works on success, talks pointedly to young men on this subject of vim, and energy. His words are very appropriate for our work:

"Nothing else, excepting honesty, is so much in demand in these days as 'vim.' Everybody believes in it; everywhere we hear; 'Give us a man who can *do* something; a man who has push; a man with some iron in his blood.' Ability is worthless without the power to put it into action. Resolutions, however good, are useless without the energy necessary to carry them out. Push clears the track; people get out of the way of an energetic man. Even small ability with great energy will accomplish more than the greatest ability without energy. If fired from a gun with sufficient velocity, a tallow candle can be shot through an inch board.

"On every hand, we see fine young men and women failing, their ability going to waste, standing in equilibrium, for the lack of 'force.' If we could only shake them up, put a little powder into them, and set them going, they might amount to something, but without this they are failures. They seem to have every other quality except the power of pushing their way in the world, without which almost all their ability is wasted. The finest engine ever made would be absolutely useless without power to propel it, and drag the load to its destination.

"The world admires energetic men. Blow them this way and that, and they only bend; they never break. Put obstacles in their way, and they surmount them. It is almost impossible to keep such men down. Trip one up, and instantly he is on his feet again; bury him in the mud, and almost instantly he is up and at it again. Such men as he build cities, establish schools and hospitals, whiten the ocean with sails, and blacken the air with the smoke of their industry.

"The pathway of life is strewn with wrecks of those who have failed because they lacked this propelling power. The moment they strike an obstacle, they stop; they have no power to climb or overcome. The genius of achievement seems to have been left out of their make-up; their blood lacks the iron of energy, the force of accomplishment."

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

January 20th, 1900: Horace S. Ensign was installed as leader of the Tabernacle Choir in the absence of Evan Stephens in Europe and the east. * * * The proposition to borrow \$20,000 to keep the Salt Lake City schools open to the close of the school year, was voted down, at an election, by a vote of 1,410 against, and 350 for. * * * Captain J. F. Mills was acquitted of the killing of J. C. O'Melveney. The jury agreed in six minutes after reaching its room. * * * D. C. Dunbar was chosen president and J. H. Parry secretary of the Anti-Vaccination League. * * * The seventh annual meeting of the Utah Press Association met in Salt Lake City. M. F. Murray of Ephraim, was chosen president. * * * The attack for the relief of Ladysmith was begun by Gen. Warren under General Buller.

21st: The Jordan Stake of Zion, with about 7,000 members, was completely organized: O. P. Miller, stake president, Hyrum Goff, James Jensen, counselors; Elisha Brown, stake superintendent Young Men's Mutual Improvement Associations, and Solomon E. Smith and James B. Jensen, counselors.

23d: Congressman B. H. Roberts makes a strong plea in his own behalf and his case is thoroughly discussed in the House. * * * The movement for the relief of Ladysmith is suddenly stopped.

24th: Commissioner Evans sent a statement to the Senate showing the number of pensioners on the rolls on account of the wars of the United States:

"On account of the Revolutionary war, four widows and seven daughters.

"War of 1812, one survivor, 1,998 widows.

"Indian wars, 1832 to 1842, 1,656 survivors and 3,889 widows.

"Mexican war, 9,204 survivors and 8,175 widows.

"Granted since 1861 under general law, 331,555 invalids, and 92,901 widows and other dependents; under law of 1890, invalids, 420,912; widows and dependents, 130,224."

25th: By a vote of 268 to 50, Congressman B. H. Roberts of Utah, was excluded from the House of Representatives and the seat from Utah declared vacant. * * * It is reported that General Warren has captured Spionkop with heavy losses.

27th: An order of the western railroads effective Feb. 1, abolishes all commissions paid to local ticket agents. The roads will save millions, and the agents will lose. * * * The Granite Stake of Zion, Salt Lake County, was organized: Frank Y. Taylor, president and James R. Miller and Edwin Bennion counselors; stake superintendent Young Men's Mutual Improvement Associations, William C. Winder, with Uriah Miller and Joseph Musser, counselors. * * * The Salt Lake City schools were closed, pending an appeal to the Supreme Court of a decision of Judge Cherry ordering the issuance of a writ of mandamus compelling the Board to admit unvaccinated children. * * *

Captain J. F. Mills forgave his wife, who with her husband and two children left for San Francisco. * * * Governor Wells issued a proclamation calling a special election to be held on Monday, 2nd day of April, to elect a successor to Hon. B. H. Roberts.

28th: At the Battle of Spionkop on the 25th, the British, instead of gaining a victory, sustained a loss of 1,500 soldiers from Gen. Warren's force. The *London Times* says that the catastrophe is perhaps "without a parallel except in the surrender of Yorktown." Gen. Buller's army is withdrawing south of the Tugela.

30th: The small pox quarantine in Ogden is completely lifted. * * * William Goebel, the Democratic contestant for Governor of Kentucky, who was declared Governor by the Kentucky Contest Board, was shot by an assassin. Harland Whittaker, a farmer from Butler County, the home of Governor Taylor, is in jail charged with the crime. * * * Geo. B. Wallace, pioneer of 1847, and once President of the Salt Lake Stake, died at Granger. * * * The January mining dividend of Utah amounted to \$254,900.

31st: It is announced that England suffered a loss of 2,000 at Spionkop and with General Buller's operations north of the Tugela. The battle at Spionkop was the most furious conflict in British military history. * * * Governor Goebel takes the oath of office as Governor of Kentucky; and Governor Taylor proclaims Kentucky in a state of insurrection and adjourns the legislature to meet in London, Ky.

February 1st: The Board of Health decides that Salt Lake schools

may safely open. * * * The strength of the British Army in South Africa is 145,700. * * * Mrs. Catherine Salisbury, sister of the Prophet Joseph Smith, born at Lebanon, N. H., 1812, died at her home in Fountain Green, Illinois.

3rd: Hon. B. H. Robert arrived on the afternoon train from Washington. * * * William Goebel, Kentucky's wounded Democratic Governor, dies from the effects of his wounds at 6:45 p. m.

4th: A fire visited St. Louis, destroying property valued at \$1,500,000. * * * General Buller re-crosses the Tugela and is marching on Ladysmith.

5th: Hon. B. H. Roberts, by his attorney, pleads not guilty to a charge of unlawful cohabitation. * * * The bodies of Harry A. and John G. Young and Charles Parsons arrived from Manila. * * * T. R. Cutler and others purchase one-fourth interest in Bear River Canal from David Evans, who formerly held a half interest.

6th: The Salt Lake Valley Railway Company filed articles of incorporation to build an electric railway between Salt Lake City and Ogden. * * * The text of the treaty was made known between the United States and Great Britain to facilitate the building of the Isthmian Canal and to remove any objections in the Clayton-Bulwer treaty of 1850. * * * William H. Taft of Ohio, was named by President McKinley as President of the new Philippine Commission.

9th: The third attempt of General Buller to relieve Ladysmith ends in defeat * * * Major-General Henry W. Lawton was buried today in the National Cemetery, Arlington, Washington D. C.

11th: Impressive services in memory of the Utah heroes of Manila: Dr. Harry A. Young, Corp. John G. Young, W. I. Goodman and Charles Parsons, were held in the Salt Lake Tabernacle. Speeches of tribute were made by Governor Wells, Judge Le Grand Young, Elders Jos. E. Taylor, S. W. Stewart, Dr. Joseph T. Kingsbury, and Dr. James E. Talmage. Beautiful music and exquisite floral decorations were offered. The bodies afterward lay in state in the City and County building.

12th: Salt Lake sectarian ministers issue a statement supporting a proposed amendment to the Constitution prohibiting polygamy.

13th: With appropriate ceremonies the bodies of Dr. Harry A. Young, Sergt. Ford Fisher, Corp. John G. Young and Privates W. I. Goodman and Charles Parsons, five members of Utah's famous artillery who met death in the Philippines, were buried with full military honors, Sergt. Ford Fisher's body being interred at Mt. Olivet and the others in the Salt Lake City cemetery.

14th: W. J. Bateman succeeds N. W. Clayton as manager of the Salt Lake and Los Angeles Company * * * Charles E. Macrum former Consul at Pretoria gives a statement of his reasons for leaving his post. It was to rightly inform the Government of existing conditions, and because his mail had been tampered with by the English censor. * * * General Roberts enters the Orange Free State with an army of nearly 50,000 men, and the British for the first time since the war began are inside the Boer frontier.

15th: Secretary Joseph Chamberlain announced in the House of Commons that if the native Zulu territory was invaded by the Boers, the natives "will be encouraged and assisted in every way in defending themselves." Such action would be a terrible calamity, and would mean a savage warfare that would turn South Africa into a hell on earth.

16th: Kimberley is relieved by General French, and General Cronje's forces are retreating. In their hasty departure the Boers lost large supplies and much ammunition.

17th: The House Committee on Election submitted a joint resolution providing that neither polygamy nor polygamous association shall exist or be lawful in the United States nor in any place within its jurisdiction * * * General Buller renewed fighting on the Tugela. The Boers are retiring.

19th: General Buller has broken the Boer line of fortresses and captured the Burghers' position at Monte Christo. The campaign of General Roberts is proving successful * * * The case of John H. Benbroke, charged with the murder of Burton C. Morris, was taken up in Judge Hiles' court.

20th: It is announced that the Deseret Telegraph Company's lines have been purchased by the Western Union * * * Richard Mackintosh, a widely known mining man and capitalist died in Salt Lake City * * * The Boers are leaving all positions held by them on British territory and are concentrating for the defense of their own.

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THE KINGDOM OF HEAVEN.

THE ORTHODOX CHRISTIAN VIEW COMPARED WITH THAT
OF THE LATTER-DAY SAINTS.

BY PROF. J. H. PAUL, PRESIDENT OF L. D. S. COLLEGE, SALT LAKE CITY.

I.

The Christian churches believe that the Kingdom of Heaven was set up on earth by Christ and the apostles, being identical with the church of those days; that it is a spiritual kingdom, not a visible one, except in so far as the outward church or churches may represent it; that it has been on the earth ever since the day of Christ; and that it is even now gradually filling the whole earth. A good exposition of the general Christian belief on this point is given by the Rev. Robert Jamieson, D. D. of Glasgow, in his commentary on Psalm 110, which is a sequel to the second psalm, and represents the kingdom of the Messiah. The grandeur of the theme, the dignity of the language, and the fact that this psalm (110) is six times quoted in the New Testament, and every time with a reference to Christ, show its Messianic character almost as plainly as do the words themselves:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies my footstool. The Lord shall send the rod of thy strength

out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head. (Psalm 110.)

THE ORTHODOX CHRISTIAN VIEW.

"The Psalm, which begins in the abrupt style of a lyric, introduces the reader all at once, in imagination, into the court of heaven, when the triumphant Savior on his ascension day enters; amid the applause and acclamations of countless multitudes of blessed spirits, and far above the most exalted of them, at an immense distance, is seen seated on his celestial throne, Jehovah, the Lord of all. The Savior, having completed his work on earth, has just returned, and as he passes through the happy throng, to take, as might be expected, a place with the highest order of angels, the voice of Jehovah is heard calling him to sit at his right hand. * * *

The rod of Christ's strength is the Gospel, which is described as 'powerful' (Heb. 4: 12), and it was to be sent out of Zion—*i. e.*, the Gospel, by which a rebellious world is to be subdued to God and governed by Christ, and should issue from Jerusalem, where the hill of Zion stood. (Ps. 14: 7.) And the fact corresponded with these predictions; for the apostles, as enjoined by the last commands of their Lord, tarried in Jerusalem for the promised descent of the Spirit, and after Pentecost began to preach the Gospel in that city, which thus became the center from which the light of divine truth, that was to diffuse itself eventually over the whole world, should emanate. * * *

Christ actually did rule in the midst of his enemies; for so rapid was the propagation of Christianity that, in spite of the combined opposition of emperors, philosophers, priests and the countless devotees of idolatry, the religion of Christ went on conquering and to conquer, till it not only acquired the ascendant but became the established faith of the Roman empire. Christ's rule over his enemies was exercised in two ways: some who were implacable and

malignant foes, he overthrew and crushed, such as Herod; while others, who constituted a mighty multitude, were converted into friends, as Paul. * * * "Thy people," *i. e.*, his soldiers were more than willing. * * * Hence the Gospel is called the day of his power. * * * Under this bold and warlike imagery, the Psalmist describes the moral victories which the Prince of Peace accomplishes in the world."

To the objection of De Wette that this interpretation "cannot be of much account, since the Messiah is [in this psalm] throughout represented as a theocratic ruler—nay even as a warrior," Mr. Jamieson concedes that, "it is not enough to say that in abundance of other passages, the kingdom of the Messiah is represented as one of righteousness and peace; and that all these descriptions are to be understood of purely spiritual victories, conveyed in warlike imagery. The true answer is this: God has, from the beginning, carried forward his kingdom in a two-fold line of administration—the providential or outward line, and the spiritual or inward. To the outward or providential line belong all those mighty movements which have accompanied the progress of God's church along her course to the present hour."

The saying of Christ, "The kingdom of God is within you." (Luke 17: 21), which is mainly relied upon to prove the correctness of the Christian tradition, is not at all conclusive after we discover that the word translated here "within" is the same word that is elsewhere translated "among," as where John says, "There standeth one among you whom you know not." The Revised Version gives the alternative reading, "The Kingdom of God is in the midst of you."

The Kingdom was the theme of the prophets, and the hope of John the Baptist (Matt. 11: 1-6), and the apostles (Acts 1: 6, 7), none of whom supposed they were as yet in the Kingdom nor the Kingdom in them. Paul and the others always looked forward to a Kingdom yet to be.

That which I believe to be the scriptural view, representing the general belief of the Latter-day Saints as to the Kingdom, is summarized in what follows. Owing to the length of the article some desirable quotations are omitted and no comments beyond the headings are made upon the texts quoted.

VIEW OF THE LATTER-DAY SAINTS.

I. The Lord claims paramount authority over the earth; he has appointed a king over it, and will certainly establish his kingdom.

Yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord said unto me, Thou art my son; this day have I begotten thee. (Psalm 2.)

I have found David, my servant; with my holy oil have I anointed him. (Psalm 89.)

The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (Psalm 110.)

Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28.)

II. It will be an actual, visible, earthly kingdom, not a so-called spiritual one.

Behold a king shall reign in righteousness, and princes shall rule in judgment. * * * And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. (Isaiah 32: 1, 18.)

And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. (Isaiah 65: 21.)

III. It is to be set up on the earth in a definite place.

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. (Isaiah 2: 2, 3.)

IV. And at a certain appointed time.

There is a God in heaven that revealeth secrets, and maketh known * * * what shall come to pass *in the latter days*. * * * And in the days of these kings [the nations of modern Europe] shall the God of heaven set up a kingdom, which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2: 44.)

V. Christ's kingdom will begin in a desert place, which is to become fruitful.

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. * * * And the parched ground shall become a pool, and the thirsty land springs of water. (Isaiah 35.)

I will open rivers in high places and fountains in the midst of the valleys. * * * I will set in the desert the fir tree and the pine and the box tree together. (Isaiah 41: 18, 19.)

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. (Isaiah 55: 13.)

VI. Its citizens shall be a people who have been despised and downtrodden; but they shall be made great and powerful.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden underfoot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. (Isaiah 18: 7.)

A little one shall become a thousand and a small one a strong nation. (Isaiah 60: 22.)

And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named priests of the Lord: men shall call you the ministers of our God. (Isaiah 61: 5, 6.)

And all thy children shall be taught of the Lord; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. (Isaiah 54: 13-17.)

VII. His people shall be unpopular, and shall endure reproach and persecution, but shall be known by their fruits.

Think not that I am come to send peace on the earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law. And a man's foes shall be they of his own household. (Matthew 10: 34-36.)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (II. Timothy 3: 12.)

In this the children of God are manifest, and the children of the

devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (John 3: 10.)

Wherefore by their fruits ye shall know them. (Matthew 7: 20.)

VIII. This kingdom will encounter many enemies and much opposition; but the opposition is vain, absurd, and irrational.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. * * * Be wise now therefore, O ye kings: be instructed, ye judges of the earth. (Psalm 2.)

IX. The enemies of this kingdom, after being warned, are to be overthrown.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure. * * * Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. (Psalm 2.)

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. (Psalm 110.)

X. In the overthrow of God's enemies, his people are to be the instruments.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. (Psalm 110.)

Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. (Psalm 149.)

(To be concluded in May number.)

A RIDE ON THE LOCOMOTIVE OF THE "EMPIRE STATE EXPRESS."

BY GEORGE E. HILL.

Congress having adjourned for the holiday season, I betook myself to the great city of New York, both for the purpose of "seeing the sights," and visiting relatives. I landed in the Metropolis on the day before Christmas, and spent nearly all of the forepart of the week visiting the points of interest in and about the city, whose names are legion.

The most exciting and interesting feature of my stay in the "big" town was a ride on the engine which pulls the "Empire State Express" from Albany, the State Capital, to New York City, a distance of one hundred and forty-three miles, over the New York Central and Hudson River Railroad, without a stop. I fully realized what the coal dust and other inconveniences attendant upon such an undertaking would be, still, I decided to accept the invitation to ride. This road extends north from New York to Albany and Buffalo, and is recognized as the best equipped railroad in the East. The trains depart from the Grand Central Passenger Station, the only one in the city, and which is centrally located on Forty-second Street, and Fourth Avenue. It has recently been rebuilt, and is now one of the largest and finest passenger stations in the world. All the trains of the above named company arrive and depart from this depot. There are on an average, three hundred and twenty regular passenger trains arriving and departing from this station each business day of the year, and during the busy season many of these trains are in two sections. During the past year, there were nearly fourteen million

passengers in and out of this depot—an average of more than thirty-eight thousand per day. An idea of the through train service of the New York Central to the North and West may be obtained from the fact that there are twelve trains per day to Buffalo, nine to Niagara Falls, eight to Chicago, six to Cleveland, five to Detroit, two to Indianapolis and St. Louis, three to Cincinnati, two to Toronto, four to Montreal, three to the Thousand Islands, two to Adirondack Mountains, eight to Saratoga, and, in addition, numerous express trains to local points on the line. All this in addition to the freight traffic.

At 10:30 o'clock on the morning of December 30, 1899, we boarded engine No. 872 which has drive wheels six feet six inches in diameter, with cylinder stroke of two feet. At a given signal, we began to speed northward. On leaving the passenger station, the road, which is four-tracked, tunnels under the city for two miles, and is then built upon an elevated structure for several miles further before reaching the outskirts of the city. From the depot to the city limits, on the north, the distance is fourteen miles. In traversing this space, the ringing of the locomotive bell and the blowing of the whistle, are forbidden by city ordinance. The use of coal is forbidden in any of the engines while traveling over this distance, as the emission of black smoke is prohibited within the city limits; coke is used instead of coal to generate steam. The road runs close alongside the bank of the broad and beautiful Hudson River all the way from New York to Albany. This river is four miles across at its widest point, and, during the boating season, literally swarms with all kinds of water craft; but at this time of year it is frozen over. To get off Manhattan Island, on which New York City is situated, this road passes over the Harlem-River draw bridge, the largest swinging bridge in the world. Among the points of interest along the west shore of the Hudson are the following: the Highlands; the Palisades; West Point Military Academy; Newburg; Washington's headquarters during the Revolutionary war, where the building he occupied is still standing with its contents the same as used by Lafayette and Washington; the Pokeepsie bridge across the Hudson, two miles long and two hundred feet above the water; and the Catskill mountains, the summer resort for New Yorkers; and a number of

towns and cities. On the east bank, we passed through Yonkers, about thirty-five thousand population; Tarrytown, twenty thousand; Sing Sing, where the State penitentiary is located, containing between twelve and fourteen hundred prisoners, the town having about twelve thousand inhabitants; Peekskill, twenty thousand; Cold Springs, five thousand; Fishkill, twelve thousand; Rhinebeck, eight thousand; city of Hudson, thirty-five thousand; and Albany about fifty thousand. The large and magnificent summer residences of the Rockefellers, Helen Gould, Vanderbilts, et al, New York's millionaires are also situated along the bluffs forming the east banks of this noted river. The most noted residence is that of Washington Irving, built in 1656, which is still intact.

About one-half of the distance from New York to Albany the road consists of four tracks, and the balance of the way there are only two. We made the run going up, in less than four and a half hours, arriving at the State Capital at 2:25 p.m. The "Empire State Express" is not due in Albany from the West till 7 p.m., which necessitated our stopping over there four hours, and during this time, I visited the State Capitol building, which is an elaborate structure, having cost several millions of dollars. Awaiting the time of departure, number 872 was run into the roundhouse, examined and cleaned, making it ready for the unparalleled trip down again. Promptly at 7 p.m., the engine was attached to the "fastest train in the world," and we pulled out upon the (to me) thrilling and eventful trip. As soon as we were across the bridge spanning the Hudson, and out of the yards, the throttle was thrown open, and we began to bound forward, faster and faster by every turn of the ponderous wheels, until it seemed to me that we were not gliding along over the earth, but were flying through space. Buildings and other objects swept by us in an almost unrecognizable mass. If a derailment should occur, there would be absolutely no hope for the human beings thus being hurled along at such tremendous speed. A "slow-down" was made three times during the run, in order to scoop water, and once in passing through a town, which were the only restrictions placed upon the regular momentum maintained through the journey. In doing this, of course several minutes each time were lost, which made necessary an extra effort to regain lost time. During

some of these spurts, a speed of a mile in forty-five seconds was made, which is fast running, especially for a "tender-foot" on an engine. We fairly flew through the towns and cities named above—through the railroad yards, over switches, and between cars and buildings, around curves, and through tunnels, (of which there are some twelve along the route), making no allowances whatever for such things, the great desire being to reach the Metropolis by 10 o'clock, schedule time. This nerve-trying speed was kept up the whole distance, and we rolled into the Grand Central Station one minute ahead of time. The train consists of about seven coaches, and is the pride and boast of New York. No other railroad in the world operates a train this distance without stopping, and especially at the speed of the "Empire State Express." The average speed maintained throughout the trip was about forty-eight miles per hour. This continued between Salt Lake City and New York would enable one to make the journey in about fifty-three hours—a trifle over two days. This, however, will not be accomplished until western railroading is more perfect than at present.

This leads to a description of the system employed on the New York Central. As before stated, the road is a double-tracked one. Trains going north keep on the right track, and those coming down, run on the left, an arrangement similar to that adopted on the double-tracked street car service in our city. Telegraphing is not used in managing the running of the trains; but in lieu thereof what is known as the "block system" is in vogue. This consists of small towers erected along the side of the tracks at convenient distances—about every mile and a half apart. A watchman is placed in the top of each one of these block houses, and by means of levers he controls an arm which projects out from a pole set alongside the railroad. These cross-arms are of different colors, each of which has a significant meaning to the engineer. If the blue is up, the train going under it must slow down and be under full control before the next signal post is reached, and if the red arm signal is here up, the train cannot pass this point until it drops—denoting that the train ahead had passed the next signal up the track. This method prevents the trains from getting any nearer together than a mile or mile and a half, and thus obviates

collisions—rear-end collisions, which only can occur on these roads. At night the same system is successfully operated by different colored lights, and hence, as the only obstructions on the track can come from trains running in the same direction ahead, an engineer, can by noticing the signals, always tell if the road is clear to a certain point. With the "Empire State Express" everything must be out of the way fifteen minutes before it is due. This system avoids the possibility of misinterpreting telegraphic orders and the like, which usually causes the most disastrous wrecks, resulting in great loss of life and property.

As stated, we slowed up three times to scoop water. This is accomplished by a tank some twelve hundred feet long and about twenty inches wide, it being situated in the centre of the track and filled with water. When water is needed, and while the engine is passing over one of these troughs, a scoop, slanting in the direction the train is going, is lowered from the tender, and the speed of the train forces the water up this scoop-pipe and drops it over into the tank. From three thousand five hundred to four thousand gallons are thus taken up in about one-half of a minute, and the train speeds on its way.

The tender once loaded with coal lasts the entire trip down with the "Empire Express," and in making the round trip, about three hundred miles in all, seven tons of coal are used. The fireman is kept busy feeding the furnace which eats up the large lumps of coal as if they were of some immaterial substance. The same engine makes the trip every day—that is, the company gets about a three-hundred-mile trip each day out of their engines; but there are two sets of engineers and firemen, who take turn about every other day. On coming down, as going up, the bell must not be rung, nor the whistle blown, while traversing the distance of fifteen or twenty miles in entering New York, thereby not disturbing the nerves of the citizens living along the line. In conclusion, I will say that there is perhaps nothing more exciting and thrilling than a ride on a real, live (?), bounding, struggling, snorting locomotive, and especially the one that pulls the fastest and most famous train in all the world—"The Empire State Express."

FOR THE SALVATION OF SOULS.

A STORY IN TWO PARTS.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "A YOUNG FOLKS'
HISTORY OF THE CHURCH," ETC.

PART SECOND.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love towards him whom thou hast reproofed, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.—*Doc. and Cov. Sec. 121.*

The stake superintendency and aids of the Young Men's Mutual Improvement Associations met each week in an upper room at the home of the superintendent. There they talked over the affairs of the associations and planned for their best interests. Their meetings began with the singing of a hymn, then they drew their chairs in a circle and by them knelt and offered up their prayers to God. Reports of visits to associations were given, suggestions offered, and then the next week's lesson was recited from the manual. Sometimes there were special meetings, as was the case the evening when the missionary representing the General

Board laid before the officers his instructions to them regarding the system of local missionary work.

That evening the superintendent spoke earnestly of the work of improvement among the young men of Zion. "Right in our own fair city the enemy of righteousness has planted another stronghold in the shape of a saloon, whereby to bring our young to destruction. I tell you, brethren, our responsibility is great, and we have plenty of work before us. I believe this system of quiet, private missionary work will result in much good. Let us take hold with a will, put our hearts into it as much as we did when doing missionary work in the world, and God will bless us and give us souls for our reward."

At the next regular meeting it was decided that each of the stake officers be given the name of a young man that needed laboring with. Seven names were written on seven slips of paper and then distributed to the best advantage. The name on one of the slips they all shrank from.

"Brethren," said the superintendent, "we all appreciate the difficulty of this brother's case. I have been thinking which of us would likely have the most influence over him and have concluded that Brother Acton should take this name."

So William Acton put the slip of paper in his pocket, and said he would do his best. Written on that paper was the name of Harrison Ware.

From that evening Will Acton began to study Harrison Ware. He knew he had no easy task, so he prayed much for assistance. Harrison was perhaps five years older than Will. They were not very intimate, as they lived in different wards, so Will went out of his way to and fro from his work to step into Harrison's grocery store to purchase some article and have a chat with him.

By careful inquiry Will learned fairly well Brother Ware's spiritual condition. He had nearly ceased going to meetings. During the year past, he had two credit marks on the records of the Seventies' quorum. He had never joined the Mutual, though he had visited the meetings a number of times shortly after the missionaries had visited him last year. Then Will tried to ascertain where Harrison's interest lay, and that was no hard task. Harrison Ware was aspiring to be a leading politician in his ward.

He would rather talk politics than sell groceries. Will studied him along this line, and had many chats with him upon political principles and party candidates. In time, the missionary concluded that the strong hand of party power had Brother Ware in its grasp, and was fast squeezing out of him all interest for anything else. Even his religion, for which he had sacrificed much, gave way to the demands of this partisanship.

One evening, Will saw Brother Ware's oldest son, a lad of about fifteen, enter the corner saloon. The boy did not stay long, but it was enough to give the missionary a chance. Next day Will called and asked if he could have a talk with Brother Ware.

"Certainly, come right in, Brother Acton," and he led the way into the office.

"What I wanted to tell you was that I saw your boy George go into the saloon last night. I thought as a parent you would like to know."

"George is a little wild I know, but I had no idea that he frequented the saloon. I am much obliged to you, Brother Acton, for letting me know. I will speak to him about it."

"How is it, does he attend the Mutual Improvement meetings?"

"Not as he ought to. I can't get him interested, and then, there's Bishop Wild's boys, you know. They lead him off and you can't expect—"

"But, dear brother, don't you think a little example from his father in that line would help?"

The grocer laughed. "Well, perhaps it would; but, you see, I haven't the time. Besides, the president of our association is a little cranky and—"

"Look here, Brother Ware, we're all 'cranky' on some things, even the best of us are."

"Yes; you're right there. The best of us are. I suppose you heard President Blank's sermon at the Tabernacle last Sunday?"

"Yes; and I saw you there. What did you think of it?"

"It was all bosh, mere bosh. Why, he himself doesn't practice that doctrine; and I actually heard of an apostle the other day—"

"Well, I'll have to be going," interrupted Will, and he left the

store. A certain oppressive feeling always came over him after listening to such fault-finding. It made him miserable, and he did not enjoy the experience. Had he not been on a mission, he certainly would have kept outside the circle of such an influence.

"I've underrated my task," thought Will, as he walked home. "Brother Ware is already far in the dark. When a man finds fault with every officer of The Church from the teacher on his block up, then I pity him. There certainly can't be much sunshine in his own life. Poor Brother Ware, what can I do to help him?"

Harrison Ware did not respond to the invitations to attend the association meetings. Will thought he became more bitter at every talk he had with him. In their meetings some of the officers reported some glowing successes, but Will's was not encouraging. He had a mind to give up, but his brethren would not hear of it. "The harder the battle, the greater the prize," they said.

One day, Will Acton brought with him an interesting account of some missionary experiences in the Eastern States. Brother Ware received Will coldly, bordering on rudeness; but the missionary was not to be daunted. He got out his paper and showed him the article.

"You spent over two years in that locality, didn't you?"

"Yes."

"I thought you would be interested in the account."

"Well, I'm not very," and he went on arranging some goods on the shelf.

They were alone in the store, and Will began reading the article aloud. The merchant listened, and presently came and sat on the counter. As the reading proceeded, Will could see the interest brighten in the listener's face. The missionary had found a tender spot upon which he could make an impression, and the discovery gave him renewed courage. He left Brother Ware looking over the paper the second time.

A few days after, as Will called at the grocery store, he was greatly surprised to see the blinds down, and a strange name in the window as assignee. Harrison Ware had failed. A great pity welled up in his heart. He thought of Brother Ware's three boys and their neglected condition. (Brother Ware's wife had died four years 'ago.) The grocer had lately been seen visiting the

establishment where the beautiful bottles were displayed. And now he had failed in his business. He was going fast down the hill, and the efforts of the missionary seemed to have no effect. Will tried to find the merchant, but seemingly he tried to avoid everybody as much as possible.

Some days after the assignment Will called at Harrison's house and found his rooms vacated. The neighbors said they had all moved to Salt Lake City.

That same evening at the officers' meeting, the name of Harrison Ware was given up; but as Will Acton was walking home, a passage of scripture came to him so suddenly that it somewhat startled him:

How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

It was enough for Will Acton. Within a few days, the April conference would convene in Salt Lake, and Will got a week off and attended.

It took two days of search and inquiry to locate him. Then he found the small family in a little, old, adobe house not far from the railroad station. The father was not at home, but the oldest boy had taken charge of affairs and had tried to arrange the meagre household belongings as comfortably as he could. The children seemed pleased with a face they had seen at home.

It was in the evening, and the father soon came in. Of course he was surprised to see his visitor. Harrison showed signs of the ordeal through which he was passing, and Will noted the haggard expression in his face. Will accepted the invitation to share the simple evening meal, and then when the boys had gone to bed the missionary began his work in earnest.

Will led Harrison into telling him about his troubles. Brother Ware was not blind to the continued interest his friend took in him. Will could see that Harrison was a struggling man. He felt that the crisis in the man's life had arrived, and that the powers of good and evil were battling for the possession of a soul. Har-

rison would make some most bitter accusations, then he would melt into a mildness bordering on tears, only to work himself up again into a passion against his brethren.

Elder Acton talked quietly. He felt the Spirit of God resting upon him and it gave him power over this man.

"Brother Ware," he said, "your father left his native land for the Gospel's sake. Your mother suffered in the early persecutions for the same cause. I know their one great aim in passing through these trials was that their children might be firmly established in Zion and in the faith of Christ. Would you be willing that they should come tonight, hear what you have said and feel of the spirit you have manifested?"

"Never mind answering, Brother Ware. I want to bring you back to your early days. Do you believe that when a servant of God took you down into the waters of baptism and there immersed you for the remission of your sins, that that was an ordinance of any consequence? Do you think that when the hands of the elders were placed upon your head that you received the Holy Ghost?"

"I know it."

"Do you believe that the Gospel is the power of God unto salvation?"

"I have never denied the Gospel, and I hope I never shall. The Gospel is true enough, but—"

"But, dear brother, you stultify yourself. You say the Gospel is true, yet claim that its ministers are evil-designing men. You claim a church can exist pure whose every department is controlled by wrong-doers. You do not doubt the validity of your baptism, or of that of your children's, yet you can not trust those same men with any portion of earthly authority. You call in the Priesthood to administer to you and your family, to call down heaven's blessings upon you, and you do not question their right, their authority; yet you cannot trust these men in a petty matter of worldly moment."

Harrison had slowly dropped his head, and now sat looking at the table.

"You have a wife in the other world. You love her. You were bound to her for all time and eternity, and it is among your fondest hopes that some day you will clasp that wife again to

your bosom; that you will call her wife, and she will call you husband. What would you think should I tell you that the whole thing is a delusion and a snare, and that he who performed that ceremony, claiming power from on high, was a cheat and a rogue? Brother Ware, you would trust these men you have so bitterly railed against tonight and many other times, with the most sacred desires of your heart, trust them to bring to you the greatest gift God can bestow upon man, trust them to perform for you ordinances that will insure your eternal salvation and happiness in the worlds to come—yet, dear brother, you will not grant them the common privilege which every American citizen claims of expressing his opinion on a political question—you will not trust them in the most insignificant of perishable worldly affairs.”

Harrison did not answer, but tears stood in the man's eyes.

“You, Brother Ware, have been upon a mission as I have also. You have exercised the God-given powers of the Priesthood, and you have rejoiced in it. You know it is true. You, no doubt, by that same divine authority brought souls into the fold of Christ who are now blessing your name and memory for those kind deeds. Oh, those were sweet moments, Brother Ware. Those were blessed days, employed in the service of the Master for the salvation of souls. The memory of those mission years comes to us now as a holy benediction, as a calm, soothing sweetness distilling into our troubled souls.”

The two men, as with the same impulse, slipped quietly onto their knees. Will Acton prayed aloud. When he had finished, he looked at his brother who did not move, neither arose from his position, and Will again bowed his face into his hands to pray, this time inaudibly.

A strange feeling had come over him. From the joy of conversion, he had relapsed into a feeling that his brother would not be completely won by his labors alone. At this critical moment, he felt the need of other help, and this help should come from his brother's missionary experience, some fellow missionary perhaps, who would rivet together firmly the past to the present. All this flashed through his mind in an instant, and when he prayed again it was that God would send him this assistance.

A light tap came at the door as the two men arose.

"Come in," said Harrison after a short pause.

A young woman came in with a tray on which steamed three bowls of soup. At the sight of the two men she paused at the door.

"I—I beg your pardon," she said. "I expected to find the three boys here, and I brought them some soup."

She placed the tray on the table and looked at Harrison Ware.

"Brother Ware?" she said. "Brother Ware, is that you? I didn't know *you* lived here. Surely, you are Elder Harrison Ware?"

"That is my name; and you—to be sure, you are Sister Margaret Lee. And how are you? You have changed some, but I would know you. Well, well, and what a surprise!"

The two shook hands warmly. Will backed out of the way and stood looking at them. Then he knew his prayer was answered that his re-enforcement had come, and that he could even at that moment retire from the field assured of victory.

Will was introduced, and as he looked into the clear eye and open countenance of the young woman, he saw character written there. Another little prayer went up from Will's heart, a prayer of thanksgiving and gratitude. The three sat around the table and talked of the past and a new light came into Harrison's face as he recalled his missionary experiences.

Will let the others do most of the talking. He listened and enjoyed their conversation. Margaret said she lived with a family a few doors away. She had seen the three boys in the yard a number of times, and had pitied their apparently homeless condition. Then Harrison had difficulty in speaking, and there came a pause in the conversation, during which Will took the three bowls from the table and put them on the stove. Then when they were sufficiently warm, he placed a bowl before each of them.

"The boys have gone to bed, Sister Lee, and it won't do to have the soup spoil. Help yourselves."

They all laughed again, and began sipping the warm liquid.

"This reminds me," said Harrison, "of a Christmas back in the missionary field. Don't you remember, Sister Lee?"

O, yes, she remembered.

"You see," continued Brother Ware, turning to Will, "Sister

Lee is famous for making good soup, and she became such an expert at it that she actually served it once for our Christmas dinner. Think of it, the broth from a knuckle bone for a Christmas dinner—nothing but the broth, remember.”

“Brother Ware, we had bread and butter with it. Tell the straight of it, if you please: and if I remember rightly, you were greatly pleased with that dinner.”

“I think it was the best meal I ever ate; and look here, here’s a coincidence. There were just three of us sitting around a table something like this one. Yes, and we had three bowls—

One for me, and one for you,
And one for old Sister Hennesey.

It ought to be Christmas now.”

“It is Christmas now,” exclaimed Will Acton, as he gave the table a tap with his spoon.”

“How do you make that out?”

“Today is the real Christmas, or rather the anniversary of the birth of Christ. Today is the Sixth of April, which is the birthday of our Lord and Savior Jesus Christ.”

Will arose in making his little speech. The others arose also; and while they stood there looking at each other, Harrison Ware said:

“You are right. Today is the real Christmas; and doubly real it is to me, for today has Christ again been born to me. Again has his regenerating power been exercised in my behalf. I see the brink whereon I stood, the depth and awful darkness into which I was going. O, God, be praised for your love, brother, your patience and long-suffering; and for you, dear sister, that have come again into my life with your smile and your sunshine from heaven. I am so weak. You must both help me. You must not desert me. O, God, forgive my sins and help me to overcome them. Bless my brother, bless my sister, bless us all in the name of Jesus. Amen.”

And the other two said fervently, “Amen.”

COLLECTION OF ANECDOTES.

THERE IS A LIFE BEYOND.

BY SAMUEL L. ADAMS.

The object I have in presenting the following narrative to the readers of the ERA is to add one more testimony, to the many which God has revealed, that there is a resurrection and a life beyond. The Lord God appeared to Adam, in Eden; to Abraham, on the plains of Mamre; to Moses; and at the baptism of Christ, let his approving voice attest the divinity of the Savior. Moses and Elias appeared on the Mount of Transfiguration; and we read of prophets standing in the presence of John on the Isle of Patmos. The angel Moroni appeared in this generation; and, further, the Father and the Son appeared to the Prophet Joseph Smith, showing that they still live, yesterday, today and forever!

Time after time, the angel appeared until the plates containing the record of the Book of Mormon had been translated and brought forth, and shown to the natural eyes of the witnesses. Then there was the vision in the Kirtland Temple, followed later, and to this day, by consoling manifestations to thousands of the children of God who have bowed in obedience to his commands—such as tongues, interpretations, prophecy, visions, healings, ministering of angels,—all for the comfort of the Saints, and to establish them in the truth.

I will now relate what occurred in the year 1865, as I recently wrote in a letter to my grandson, Walter Adams, now on a mission in Germany:

“DEAR GRANDSON:—In June, 1865, an epidemic of diphtheria

raged in St. George. Two of our children, John H. and Minerva Adams were attacked, and died within twenty-four hours. Our home was filled with gloom. One of the most devoted mothers mourned as only mothers can, and, like Rachel of old, would not be comforted. Days and nights passed without sleep or comfort, and the marks of suffering began visibly to affect her mind. The neighbors remarked how miserable was her life. Our neighbor, Apostle Erastus Snow, came to our home occasionally to speak a word of comfort and try to change the trend of despair. Seeing the condition of things, he said:

“‘Sister Emma, you must desist from this course, or these little children will soon have no mother. Since the Lord has seen proper to deprive you of the company of two, would it not be wiser and better on your part to make the best, trying to care for the remaining ones?’

“With this, she burst forth in tears and said, ‘O, that God would only lighten my heart with the knowledge of where my children are; or if any one has care of them! To me, they are gone, I see them in my mind in a fathomless abyss, from whence they may never return to me!’

“She then sank in despair; whereupon the apostle made the following prophetic utterance:

“‘Sister Emma, I wish you to desist from encouraging these despondent feelings, and rely upon God, the Father; and if you will do so, God our Father shall give you a witness of where your children are and by whom taken care of.’

“This promise was made in the name of the Lord, and while I was present, and was afterwards made use of by me to inspire her in the belief of its fulfillment, when moments of despair came over her. Four or five weeks passed; her nerves had quieted down to a great extent, and she continued in the blessed task of caring for the little ones left her.

“It was a day late in July or early in August. The sun had set. The mother said to her eldest daughter, twelve or thirteen years of age:

“‘Elenor, go to the bed-room and get me Ettie’s night-dress.’ The girl obeyed, starting through the dining room from the east portico where her mother sat.

"No sooner had the child pushed open the bed-room door than she stood transfixed, gazing upon one of the loveliest sights ever beheld by mortal eyes. It was a lady dressed in white, with dark folds of hair hanging over her shoulders. She had a pleasant, happy countenance, which smiled upon the girl, and she bore two children in her arms. Fear fled from the little girl, who continued to look until her mind was satisfied. She identified two of the children; she had nursed and cared for one of them nearly two years, but he was standing, holding to the skirts of the young lady—that was John—the other which she recognized was on the left arm, and this one she had nursed for a few months only—this was Minerva. But there was still another little girl which she describes as a little one twelve or thirteen months old, her age and face she could not comprehend while she stood there trying to discover who it was. The vision presently passed away.

"Returning to her mother in a very excited condition, she exclaimed: 'Mother, I know you will not believe me! I cannot tell what has happened!' She continued in this way until about nine o'clock next morning, when, to our great joy, she related the foregoing facts. When she had spoken of John and Minerva, she asked, 'Who was the little girl that appeared to be twelve or thirteen months old?' We then told her it was her twin sister who died at the age of thirteen months. She described her dress, even mentioning the narrow satin ribbon tied to her little shoes, so that mother could not fail to know that it was her darling Emma.

"The foregoing was no dream; it was an open vision given to one whose young mind was not capable of concocting stories of that kind. Besides, she had never seen the young lady who thus appeared before her, but she told her story of description so plainly that her mother knew who she was.

"To complete the foregoing, my wife had a dream some nights afterwards. She awoke me saying: 'My mother has just left me. My dream is so real that I feel she was in the room with me. O, she has given me so much comfort! I asked her if she knew where my children were, and she replied, 'Yes, Ellen Emma has charge of your children. You know she is one of your faith, and that people are all happy together.' 'Well, mother, can't you go

and mingle with Ellen Emma and our people?" I asked. She replied, 'Not yet; the Lord will open a way during your life time, by which I can be admitted to that class of people, for I believe as they do, and wish to be one of them.'

"Thus ended the vision and also the dream which brought peace, joy and comfort to our home in those days of bereavement, trial and distress. Now, Walter, the young lady was your grandma's niece, through whom your grandma received the Gospel, and she was laid away just as your Aunt Elenor described her. May God grant you a confirming testimony of the foregoing, is the prayer of your grandsire,

"Samuel L. Adams."

MEMORIES OF THE PAST—REFLECTIONS ON THE FALL OF NAUVOO.

BY HON. JESSE N. SMITH.

Some years ago, when crossing the Atlantic, the writer met with an incident which awakened what to him were interesting reflections. The ocean voyage had produced the usual effect upon the passengers; being brought face to face with the grand and awe-inspiring ocean, all were more or less lifted out of the narrow grooves of creed and party. Each must feel his insignificance, and also his dependence upon the care and providence of the great Creator.

We had on board a young Illinoisan who seemed to conceal his identity, while his avowed object in going abroad was to help to free Ireland from her connection with the government of Great Britain. He was in short a Fenian. Thoughts of Robert Emmett immediately occurred to me, as this man was handsome and well-spoken. One morning he singled me out on the deck and asked the favor of some conversation. Withdrawing a little apart he said: "How do you 'Mormons' feel toward us Illinoisans for driving you out of our state in 1846?" Though taken somewhat by surprise, the question opened a subject of great interest to me. I

replied that I could not undertake to answer for the "Mormon" people, but speaking for myself, I felt that a grievous wrong was committed, a wrong so great that I could not describe its scope or consequences, a wrong for which no reparation had ever been proposed or attempted, so great as to be beyond the power of man to condone or palliate, and must therefore be left in the hands of God.

He distinctly disclaimed all responsibility in the matter, urging for himself that at that time he was so young that he could have no lot nor part in such proceedings, and making the same claim for those then in power throughout the state, and maintaining the Ingersoll doctrine, that the children are not responsible for the sins of their fathers; this, so far as the moral responsibility was concerned. But he did not deny that the state was responsible to the "Mormons" for pecuniary damages.

The conversation ended, but in reflecting upon the subject, I could see no sufficient reason for discarding the scriptural doctrine that God will remember the sins of the Fathers against the children unto the third and fourth generations of them that hate him. Of one thing I was fully assured, the good actions of parents descend upon their children like a benediction.

Mr. Cushing had just negotiated the Alabama Claims Treaty by which Great Britain paid to citizens of the United States, fifteen millions of dollars in damages done to merchants and others who lost ships on the high seas through the depredations of the *Alabama* and other confederate cruisers. But Mr. Cushing was pleading the cause of the rich who no doubt furnished money to help the case along. Whoever interested himself for the poor and the unpopular? The mind reverts to the good Savior of the world, who raised up from death the son of the widow of Nain and sent him home to help his mother. But who of the great and noble of earth have interested themselves for the suffering Latter-day Saints? One only, so far as I call to mind, the manly, the noble Thomas L. Kane, whose description of the exodus from Nauvoo will remain a lasting monument to his memory. Where were the other great men, statesmen and philanthropists? The tender-hearted Lincoln who lived in Springfield, Illinois, in the immediate neighborhood where Brockman's mob forces were mus-

tered, organized, armed and equipped for their expedition—why was Lincoln's voice not heard in opposition to these outrageous and lawless proceedings?

My mother, with her two children left the doomed city of Nauvoo a few months before the final tragedy, but we were not so far away but we could hear the cannon shots during the three days of the final struggle. Shortly after, there came a trusted man with a team from Council Bluffs to take us on.

We divided our scanty belongings once more, (they had been divided before,) taking only the things most needed; we gladly turned our faces westward, to follow the Twelve into the wilderness, "seeking the phantom of another home."

We soon joined the fugitives from the battle, for whom teams had also come from the Bluffs. They were all more or less enfeebled through want and exposure; many had ague, and some of the men were suffering with gunshot-wounds received in the battle; they had no medicines, no comforts for the sick. In the solemn stillness of the night, I heard a man very earnestly pray for death; his wife succumbed but a few days before, and he was very weak. His prayer was not immediately answered, he lived to be very useful and to raise an honorable family in the valley. They related the miracle of the quails which came in great numbers to their starving camp, and were picked up living by old and young. I listened closely to their recital of the incidents of the battle, of the good conduct of Esquire Wells, the bravery of William Cutler, John Gheen and Charles Lambert, and the heroism of Captain Anderson, who fell.

A BROTHER'S DEFINITION OF GROSS DARKNESS.

BY C. L. WALKER.

During the early 40's Apostle Parley P. Pratt deemed it wisdom to inaugurate some out-door or street preaching in a rather aristocratic and populous district of the Manchester Conference.

If I remember rightly, Brother Peter S — was appointed to hold meetings in this district! Brother S — was zealous for the spread of the Gospel, though but a novice in Biblical lore, and by trade a salesman in a small-ware shop where spool-thread, cotton balls, buttons, etc., were sold by the gross or otherwise. On a bright Sunday morning in June Brother S —, armed with his Bible and hymn book, sallied out to fill his first appointment on Oxford Road, in sight of All Saints Church. He got along fairly well with the opening exercises; then came the trying ordeal of preaching to the motley crowd that had gathered around him during the singing. With a deep sense of humility before God, he opened his pocket Bible and took for his text Isaiah 60: 2, laying particular stress and emphasis upon the sentence, "darkness shall cover the earth, and gross darkness the people." He had hardly closed his Bible when a pompous local preacher interrupted him, and in a sarcastic manner, said: "Can the deluded 'Mormon' tell us what gross darkness means?"

Brother S — was nonplused for a moment; then like a flash, his business transactions over the counter came to his aid: "Yes," replied Brother S —, "anybody knows that a gross is twelve dozen; therefore gross darkness means that the minds of the people are one hundred and forty-four times darker than the earth."

Shouts of laughter and jeers went forth from the crowd at the expense of the local divine, who hastily disentangled himself from the by-standers, humiliated and crestfallen, beating a hasty retreat down Oxford Road, a much wiser man as to what gross darkness meant, at least from the standpoint of Brother S —.

BE NOT DISCOURAGED.

BY PRESIDENT W. W. CLUFF, OF THE SUMMIT STAKE OF ZION.

When young Elders are sent on missions and meet with opposition, prejudice and indifference, so general in the world, they often feel more or less discouraged. They often travel days and weeks without apparently having made a single convert; are refused a night's lodging, or even a meal of victuals, and are possibly reviled and threatened with violence. Under these circumstances, they are sometimes inclined to feel that their labors are in vain. They should remember, however, that Christ met with similar difficulties and discouragements, yet he said to his disciples: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"; and his apostle, James, admonishes the Saints: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The labors of an elder who diligently bears a faithful testimony, warning the people to repent, will in time yield fruit. "Cast thy bread upon the waters: for thou shalt find it after many days." I call to mind an instance which proves the truth of the above saying, and which came under my own observation while laboring in the Scandinavian Mission, thirty-eight years ago.

A young elder, weary and foot-sore, called at the humble cottage of a lowly peasant and asked for a drink of water. He met with a kind, hospitable reception from the honest man and his wife; the elder preached the Gospel, and bore his testimony to the unassuming occupants of that simple cottage; and, taking his

departure, left some tracts, which he told them would more fully and clearly explain the principles of the doctrine of Christ.

Months after this, another elder by chance called at the same peasant's home. On learning that the stranger was an elder of The Church, the man said: "I have been praying to the Lord that he might send one of his inspired servants to our humble home, as myself and wife believe in the truth of the Gospel as set forth in some pamphlets left with us some months ago by a 'Mormon' missionary, and we wish to be baptized and become members of The Church." And so this second elder had the pleasure of baptizing that man and his wife, both of whom proved faithful to the covenants which they then made. Thus the "bread cast upon the waters" by that foot-sore and half discouraged, humble servant of the Lord, who first bore his testimony to those honest people, was found by his successor, and the first elder really filled an important mission, even though he himself never baptized a single person. That he did a noble work, the following results will prove. This family consisting of father, mother and several sons and daughters, all gathered to Zion, and have proved faithful Latter-day Saints. The father and mother enjoyed the privilege of officiating in the house of the Lord for their progenitors and relatives for several generations back; thus conferring the blessings of the Gospel upon hundreds of the children of men. At a ripe old age, this worthy father and mother died in full faith and in the hope of a glorious resurrection, surrounded by their sons and daughters and numerous grandchildren and friends, loved and respected by all.

Three of their sons and several of their grandsons have filled honorable missions to the nations of the earth, and were the means of bringing many to a knowledge of the Gospel. Thus we see that the seed sowed by that servant of the Lord who first visited and bore testimony to that family, thirty-eight years ago in far off Denmark, has born fruit an hundred, yea, possibly a thousand fold, in the redemption and salvation of the children of our Heavenly Father.

Another very remarkable case showing the mighty and far-reaching results of the labors of the elders in preaching the Gospel of repentance to the nations of the earth, is the following:

President George Q. Cannon, when on his first mission to the Sandwich Islands, in 1850-4, baptized as one of the first fruits of his labors on these islands, an intelligent and highly educated native Hawaiian, who was a descendant of one of the old prominent chief's families of that race of people. This prominent Hawaiian was among the few of his people ordained to the office of elder, and he labored efficiently as a missionary, baptizing hundreds of his countrymen. He was the first of his race who came to Zion. He was here at the dedication of the Logan temple. In that holy place, Napela, this descendant of the Hawaiian chiefs, was baptized for many of his progenitors in direct line of father and son. He thus carried back the blessings of the Gospel to his kindred and people to near the time when they separated from their Nephite forefathers on the continent of South America, when they built ships and sought to sail up the north-west coast, to seek a home in the north country, and by the trade winds were drifted to and landed on those beautiful islands in the great Pacific Ocean.

Now, with the knowledge the Latter-day Saints have of the redemption and salvation for the living and the dead, it will easily be seen, in this case, that the baptizing of Napela, by President George Q. Cannon, resulted in far-reaching benefits to a large number of Hawaiian families who will secure redemption through this act and the labors of Napela. The number thus benefited is almost beyond calculation, yet all a direct result of the conversion and baptism of Napela by President Cannon.

With this understanding of the effect and vast results from the preaching of the Gospel by our elders, what should discourage them or lead any to feel that the time and labor they spend on missions is so much of their lives spent for naught? The grand and glorious results accruing should convince our young elders that their labors are full of encouragement. They have no cause ever to be discouraged.

A TRIP SOUTH WITH PRESIDENT YOUNG IN 1870.

BY C. R. SAVAGE.

III.

It was the intention of President Young to go to the San Francisco mountains, on this trip. This district had been represented as a paradise for settlers, with plenty of soil, timber, water, and all the elements to make an elysium; but by the time the Colorado was reached, the prospect of finding such a goal seemed very remote. Some one had told him of the distance, the bad roads, the lack of water and feed, so that his ambition to go farther on seemed to wane. Then, again, we were not the company to make such a trip, we were too many, and were short of supplies. I happened to be walking with him on a ridge whither he had gone to survey the country; all at once, he stopped, planted his walking-stick into the sand with the remark, "This is a God-forsaken country, I am going north." This was all he said; then the word passed that we had reached the most southern point on the trip. Our eyes would hereafter be turned north.

Another of the objects of this trip was to look over the Muddy settlements, and into a project that had been elaborated, which was the founding of a city where we were located, to be called Montezuma. The spot selected was the broad, open, sandy bench north of the Colorado. The water supply was to be taken from the Virgen river, six miles from the junction, so as to be brought out upon the upper part of the bench. This place today is a kind of wonderland covered with thousands of curiously formed volcanic pebbles; there are also some pools of water of

unknown depth, where the water rises and falls without perceptible escape.

Another proposition was to have light draught-steamers come up the river from Call's Landing, with goods for the settlers in southern Utah, thus securing for Utah products an outlet to the sea *via* the Colorado river, and the Gulf of California.

A lone settler, Brother Asay, from Trenton, New Jersey, was located in a wattled house, made of willows and daubed with mud. It was a house without a nail in it; he was there with his wife and eleven sons, his vocation being to catch fish for the settlers, and to run the ferry boat which had been made at a big cost to accommodate the President's company, and other travel. A small patch of sandy meadow land, situated near the mansion, would have supplied feed for our animals, if Brother Asay's ox-team had not previously grazed upon it for two weeks, but it was barren now. No other spot near by offered feed for the animals; what the citizens of Montezuma would have to do to obtain grazing, I will leave to the imagination of my readers.

As a souvenir of my visit, I took views of the party on the river bank. With three of Brother Asay's boys, I traveled through deep sand to the mouth of the Black canyon, eight miles distant. It was a very difficult trip. We tried to return by following the bank of the Colorado, and were surprised to find that the river runs over veins of copper ore for miles. In talking with the boys, I learned that five kinds of fish inhabited the river—salmon, hunchbacks, suckers, white-fish and chub.

After my return, the party broke camp and returned to St. Thomas, where meetings were held, all the citizens as well as the Indians being out in full force. These Indians would work a whole day for a yard of muslin; they were a poor, low-down, gambling race. Such were the neighbors of the "Mormon" pioneers of the Muddy valley.

I took particular notice that President Young had very little to say during his stay in that region; not a word about Montezuma, about steamers, about San Francisco mountains, nor any other project. He left the preaching to the rank and file of the company. The faith, perseverance, and indomitable will of the settlers, were grand; they performed marvelous works under such condi-

tions. The wind was so severe that piles of dry sand could be seen blown up several feet around the houses, but the soil in the bottoms near by was very rich, and the prospects for crops were good.

We passed through Overton on our way up the valley, reaching St. Joseph's twelve miles from St. Thomas, where we remained over night.

Our next stopping place was West Point, the most northern settlement in the valley. Here our reception was more enthusiastic. This place is colder than St. Thomas, and for the first time for several days we enjoyed the luxury of having milk and butter. There was a very fine tract of farming land in close proximity. It was during our stay there that Brother Gibbon, one of our party, addressed the Indians in their own language. It was quite amusing to see the effect of his oration upon this motley crowd. A very strange event happened while we were there; it was the arrival of a lone camel into the place. The poor brute was very hungry and desolate. Brother John W. Young took possession of the creature, and sent him north to help out his menagerie in Salt Lake City. Who owned him, or where he came from, was one of the unsolved mysteries of our trip. I remember hearing a few years prior to this time that some person had brought a number of these animals into Arizona as beasts of burden. The young man who took the camel to Salt Lake had a terrible experience. Every animal that saw him on the road became frightened and ran away, compelling him to travel in the night.

In going to the Colorado, we had followed down the Virgin River to be near water. It was now spring-time, and the President decided to return by the desert road which is shorter, although in summer it is unsafe. At 7 a.m., March 23, we bade goodby to our friends at West Point, and to the brave settlers on the Muddy.

No people could do more than they had done to show their loyalty, love, and veneration for the "old chief" as they called the President; they ministered to the needs of the party with the best they had. They were a long distance from supplies, and were short of many necessities, but no one grumbled; they had been called there, and were going to stay until released. They were going to "stick to the rack," hay or no hay. The President said

but little of what he thought, he read the conditions and continued thinking.

When well out upon the desert, we met a courier who brought letters and papers for the company. Copies of the *Keepapitchinin*, published by George Taylor, son of the late President Taylor, caused great merriment. It was like a breath of sunny spring to get news from home.

The letters having been read, and the contents noted, we toiled on to the Cocyop Wash, a distance of thirty-five miles from West Point. Water was found in holes in the rocks, the dried up cacti wood serving as our fuel; not a blade of grass was to be seen, nothing but prickly shrubs, pebbles, and sand all around us.

Before reaching our camping place, we passed a pile of rocks, a kind of mound, which covered the bodies of old Brother Davidson, wife and boy, who had tried to cross the desert in the hot season but out of lack of water had perished of thirst; their friends informed them of the risk they were taking, but they heeded not that advice. Their lonely grave was only two and a half miles from the Virgen river, but they had become bewildered and no doubt partially insane. Kind friends who found them after their death, buried their bodies as best they could, and placed the mound above them to keep away the wolves, and to serve as a monument to their lives sacrificed in the desert.

Over the dreary, sandy waste we drove the next day, expecting to find water at the crossing of the Beaver Dam wash, but not a drop was to be found; the creek sinks into the sand about four miles above the road and reappears near the Virgen river. The animals were whining for water. We were compelled to drive on to a place called the Cedar Pockets where a supply of water was found, and there we camped for the night, in a forest of yuccas, a distance of thirty-two miles from the other camp.

While there, another courier arrived bringing the tidings that the Cullom bill had passed the House. I shall never forget the effect of this bit of news upon the campers. President Young read the dispatch carefully, not a word escaping his lips; the rest of the party were much excited, and gave vent to their feelings in loud talking and gesticulations, but the leader said nothing. All

around the camp, the question was asked, "What did the President say?" To their great mortification—nothing.

If ever there was a time when a few words from him would have been welcome and timely, it seemed that then was the supreme moment. The news was unexpected, and unlooked for, and excited everybody, but he alone was silent. An after-thought led me to ask, "What could he have said?" One of the reasons for his magnetic influence rested in the fact that he never lost himself in talk; whatever he said was always welcome; he never spoke too long, and always sought inspiration before deciding any issue. This characteristic entered into his everyday doings; he never went against the promptings of the divine influence which he continually sought. This was the secret of his quiet power, and prestige. It is a delightful thought that we all have the same source of daily guidance to help us in the battle of life, if we will only seek it.

The next day, about noon, we reached St. George renewing again the friendships with the people. I left the party there to go to Little Zion Valley on a spur of the Rio Virgen, on a photographic trip. It was given out as a remarkable fact that thousands could find a hiding-place up there, so my ambition was aroused to see it. Some enthusiasts had reported the place to President Young as a veritable Zion. "Call it Little Zion," said he, and that is the name it still bears.

I found it to be a remarkable valley with high, vertical cliffs, towering upward from two to three thousand feet, and so completely locked that there was no outlet other than the way of entrance. From a picturesque point of view, it was grand, sublime, and majestic, but as a place of residence, lonely and unattractive, reminding one of living in a stone box; the landscape, a skyscape; a good place to visit, and a nice place to leave. The whole region of the headwaters of the Rio Virgen is very beautiful for the artist, and the river banks afford good places for settlers.

I rejoined the President's party at Kannara. I observed all the attractions of Rockville, Grafton, Virgen City, and Toquerville—on my return trip, and reached Kannara a day or two before the arrival of the party. When the President saw me, he chided me

for going off alone, and taking such risks, but I satisfied him that I was always with friends, and hence not alone.

I remained with the company until they reached Beaver City. The return was as welcome and agreeable as the first visit. News came to me of the severe sickness of my boy, and I hastened homeward by stage.

I have thought many times, that since an account of the President's visits has never been described at length, I would risk the recital of a subject which abler men have left untouched, and so submit these details. Those who have never had such an opportunity, will be able to see how greatly such movements helped to encourage the minds of those whose duty it was to build bridges, make ditches, and kill the snakes for the generations that will follow in our own loved Deseret." I was glad to accompany, and to see so much of, one of the greatest men of the century.

THROUGH CHRIST AND REPENTANCE ARE YE SAVED.

Learn to shun no task or duty; follow where the Savior led:

Jesus' life was plain and perfect; in his footsteps let us tread.

Ask the secret of his mission, search the key to his success:

'Twas: he sought to save his fellows; truly love them and to bless.

And his prayer was: "Thine, O Father, thine and not my will be done."

And his will was e'en the Father's, e'en the Great Eternal One.

Lo! he groaned in blood and anguish, sorely wept for those who sin,

Gladly suffered pain and sorrow, nobly died, that man might win.

Follow then his sacred footsteps, crown of Glory and of Life,

And be valiant in his service, in the war 'gainst sin and strife.

He shall lead them to his glory, and deliver them from fall,

Who repent of their transgressions, and obey his saving call.

ANNIE G. LAURITZEN.

Richfield, Utah.

SILENT FORCES.

BY HENRY W. NAISBITT.

Many of the most important material forces of nature are strangely silent in their action; so far as human ears or observation goes, all the planetary universe moves in utter silence. There is no echo in the fathomless fields of space; and while poetry dilates and rhapsodizes over "the music of the spheres," only the fervor of imagination hears that tone. To the ordinary soul, it is the music of silence or "music asleep." There was one who claimed that the grand orbs around us are "ever singing as they shine, the hand that made us is divine," and the Psalmist, similarly gifted, held a sentiment as beautiful and suggestive when he exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth forth knowledge. There is no speech nor language where their voice is not heard." But that speech is not vocal, that language is not of earth; that voice is only to the soul; spirit ears may be attuned to such music, may understand such voices, may comprehend such speech, but to most of men, worlds move upon their orbits almost without observation and certainly without audible rhythm; they all move in harmony, but their gamut of tone and sound is silence, "not loud, but deep!"

The great glacier fields of earth are silent in their irresistible movements; it is only as they break above the abysmal ocean, or, drifting, dissolve in warmer waters, that they groan and crash to their ultimate destruction. Yet in all past ages their action has changed continents, aided in forming islands, and in grooving into mighty furrows the now sadly scarred face of mother earth!

We have heard of the roar of the ocean, we have heard also of its peaceful murmuring, "as it breaks upon the shore," but in mid-ocean, while it plays as with a toy on the proudest mechanism created of man, its waves roll mountain high in comparative silence; obstruction alone demonstrates the impetuous force as it is generated, and then as gradually lapses into silence that might not disturb a babe!

All have noted the soft, silent action of light as it streams from the far distant sun; men have assumed to measure its velocity, to determine its caloric, and to gauge its change from summer to winter, but few have recognized its sublime silence, its stealthy approach, its peaceful departure, its wonderful noiseless silence in every phase or mood!

In all those strange changes of plant growth which are so common as to excite hardly observation, there is the same eternal phenomenon of silence; growth is one of the manifestations and miracles of life,—“first the blade, then the ear, then the full corn in the ear,” every process of flower, of shrub, of tree, of the vegetable kingdom, serene, certain, positive, each working its individual law of life without ostentation, courting no smile, fearing no frown, yet in its native habitat working out its individual problem, its given mission, its glorious, perfect life!

How unlike the operations of humanity, with its bustle, its self-inflation, its love of approbation, its desire for renown! We have not read of any achievement, save one, which indicated in its accomplishment, this attractive silence so grandly vindicated in the wonderful works of God. The unique illustration referred to is in the case of the building of Solomon's temple which “came together without the sound of ax or hammer, or any tool of iron being heard thereon.” Even the peace of mankind in general, about which so much is boastingly said, is far below that tangible yet silent “peace of God, which passeth all understanding!”

The action of mentality, the power of thought to penetrate, to make or win its widening way, is similar to the power of light, to the miracle of growth, to the erosive friction of a glacier, to the majestic, stately silence of the stellar world; a great thought is never lost; receptive element, nourishment, life comes when congenial conditions assert themselves. It is like the seed which,

stored along with mummies in the ages past, when brought from darkness to light, from arid depth, to humid limits, breaks forth in growing verdure to tell the story of a glorious resurrection. So these old truths, conceived in silence, buried in obscurity, waiting only "the hour and the man" to break forth into unlimited verdure, as luxuriant as the tropics, as beautiful as any devotee's anticipation of heaven, and withal so silently powerful, that the little mustard seed becomes a great tree, or as the little leaven in three measures of meal which by and by "leavens the whole lump."

Nowhere is this startling fact of the silent fecundity of thought more strangely manifest than in the eternal truths of the Gospel as restored to the earth in this our dispensation. Christianity had become effete in many respects; it had a galvanic life, it had a measure of truth, but it had become stereotyped, it had lost its savor, its creeds were speculation, its Bible was a fetish, its representatives made merchandise of the souls of men, and its divinity or theology, made up of abstruse fictions, created wars, physical and mental, which testified to the acerbity of professors, and truly said that figments of the brain had overthrown the philosophy of the Gospel, and that superstition had exalted itself above the oracles of God!

With the dawn of a new era—an era not only of revealing but of receptivity,—old theories, dogmas, doctrines, began to unbar their doors. With the introduction of the Gospel came a time of daring controversy, every elder of The Church had an opponent, every teacher had a hearer, the stagnant waters of antiquated orthodoxy became troubled, but the "little Davids" left many a proud Goliath on the polemical battle-field. Since that, "discretion has become the better part of valor," and now contemptuous silence is the answer to all interrogatories, whether from friend or foe; it has become, as a ready opponent said the other day, "I will not discuss with you on doctrine, but on side issues I may meet you." He failed to see that all side issues were the legitimate product of the tree of Knowledge, and like the whole, in that he confessed himself an already vanquished man!

But these facts in no way forestall the argument, that "Mormon" theory and "Mormon" thought have radically changed the teachings of modern Christendom. Ministers no longer preach

a literal hell fire, they no longer consign to torment "children a span long;" they are absorbing greedily the doctrine of the Fatherhood of God, and as to baptism, it is asserted that many ministers are prepared to placate a convert by "immersing" him in water, if he believes in its rightfulness or necessity. It is also beginning to be realized that authority in ordinance is a factor in salvation, and all the Ritualistic strife is not of Catholic origin but comes from a less reputable source (?) than the antiquated theories of the mother church.

Many also begin to teach the beautiful truth of divine motherhood, and hosts are converts to the idea that family relationship is among the delightful probabilities of the other side. Then the general hope that an erring soul may yet find opportunities for the mercy and salvation of God, is slowly percolating through clerical and other channels, as not either unbiblical or unlikely in the great hereafter. True philosophy is making inroads into superstition and orthodoxy; but few give credit to Joseph Smith, the great latter-day Prophet, and fewer still would willingly acknowledge indebtedness to the *Journal of Discourses*, the writings of leading men, or the battering rams of the priesthood in general, which have silenced so many guns, stormed so many fortresses, and captured so many prisoners in the name of the God of battles and of his Son Jesus Christ!

There is more "Mormonism" preached today in every little conventicle, than there was in all the Christian world in the year 1830, when this aggressive Church, this potent power in theology, first went out. "The men that have turned the world upside down have come hither also," was the cry in the apostolic age, but it is as true today, though no man may be willing to acknowledge the fountain of his inspiration, and few may know how, when or where their blinded eyes "saw men as trees walking," and not calling for any additional sight!

Many years ago, socialists admitted that "while they had been dreaming the 'Mormons' had been working." They had solved the problem of united colonization, and manifested that industrial combination could redeem the desert and create a state; envy and chagrin led to experiment after experiment. It was thought that Brigham Young and his compeers could be system-

atically outranked, but utter failure demonstrated the necessity of a more subtle force than "simon-pure" social equality, and that was seen to be the religious element. Then religionists essayed to enter the lists and secure the triumph, but from the Shakers to General Booth, even so-called religious sentiment has failed to give cohesion to an assumed individualism which was deemed essential to success.

Most of these have taken their cue, and based their hopes, and felt sure of success because a really united people had built "an empire in the desert," and compelled (as was thought) success from the very jaws of death. Copyists and imitators had not divined the secret into the arcana of action; they had failed to find the proper entrance; every excuse was used to explain defeat, every possible idea was urged as the sure basis of success. Some said it was Brigham Young, some said it was the ignorance or subservience of the people, some claimed that isolation made unity possible, but the great, the giant leader said that "God was in it," while everything demonstrated that as to the imitators, "God was not in all their thoughts."

Dealing with and utilizing barbarous and semi-civilized tribes of men attests the genius and spirit of the "Mormon" people. When Brigham said that "it was cheaper to feed Indians than to fight them," he uttered a pregnant truth, one which is today the basis of all Indian reservation projects however corruptly the idea may have been carried out. Utah, for lo these many years, has seen its devoted missionaries laboring among that class, teaching them the arts of peace, training them to independence through industrial activity, opening farms, planting orchards, establishing schools, and introducing the primary elements of an expanding civilization "without fee or hope of reward;" and to see the red man drive his own team, guide his own plough, build his own rude home, and meet in school or church, is testimony to the genius of the Gospel, which counts a fading race as of Israel and included in the promises.

Ministers of many churches, after spending years of time and uncounted treasure, have in late years awakened to the "Mormon" idea that industrial training is better than dogmas, and that temporal salvation must run parallel with all salvation which had its

origin in the Divine mind! Africa, India, and other prominent sectarian mission fields, have followed the lead of the "Mormon" Church, and modern effort is now being developed on that grand scale which wealth implies, but which their predecessors walked in in poverty, and for many and many a year alone!

Hawaii and other of the Pacific Islands testify to the industrial, moral and religious training of the unselfish and unsalaried "Mormon" Elders. They were not college men, not theorists, not dealers in abstract or contradictory doctrines; they were sternly educated, practical men, they had stormed and conquered the sterilities of nature; they had learned the value of unremitting toil, and in the simplicity but earnestness of their faith, they saw the otherwise invisible hand of God, and this spirit they sought to impress, in association with the Gospel, into the hearts of all believers!

This is getting to be understood by some minds who control the press. An editorial in the *Liverpool Post* said lately:

Far be it from any thinking man to underrate the value of religious teaching pure and simple; but if that teaching is to be really effectual, it must be followed by such lessons and examples as will lead to the transformation of the converted heathen into a good citizen; the attributes of civilization must take the place of savagery; the convert must be taught that daily labor is not degrading, but elevating; he must be shown how to work, and he must be allowed to reap the fruits of his labors!

Ah me! surely the leaven of example, the silent force of truth, is at work in unexpected places. If seventy years of unostentatious advocacy of the Gospel as restored and revealed through the Prophet Joseph, and practically applied by his successors under God, hath done this, what may we not anticipate in change and silent revolution ere fifty more shall astound the nations by its development of "Mormon" influence, "Mormon," example, and progressive "Mormon" thought?

In other departments of human action, changes and tests have been made from time to time, all clearly traceable to "the new dispensation." But this article is already too much drawn out for the limited pages of the ERA; nevertheless, in conclusion it may be said that politics, family life, social life, industrial methods,

cooperative theories, questions of education, patriotism, finance, civil government and state founding, have all been touched and partially glorified by "Mormon" thought and consideration. If this is egotism, if it is deemed rash, improbable, or untrue, let the observing mind follow the penetrating power of ideas, the irresistible force of thought. "The Kingdom of God cometh not with observation," there is no flourish of trumpets, no Sinaic thunders, no laudation of men, no patronage of wealth, no governmental aid, none of the lauded appliances of intellectual culture or approbation of learned societies. Its only auxiliaries are simple men who, under an unmistakable inspiration, are voicing the decrees of destiny, the purposes of the living God. The preaching of the Gospel by authority is the voice of the Father, it is really the philosophy of the Heavens, the science of eternal life; but it embraces all truth, includes all topics, touches all interests, and circumscribes both heaven and earth, time and eternity; and it marvelously demonstrates the power of a silent force which is as tangible and powerful as the forces which control the starry heavens, and glorify each season on the bosom of our present mother earth.

BRILLIANTS.

"What God appoints, enjoy—
What he withholds, forbear—
Each care a hidden blessing brings,
Each blessing brings a care."

"I cannot read His future plans,
But this I know:
I have the smiling of his face
And all the refuge of his grace
While here below.

"Enough; this covers all my wants,
And so I rest;
For what I cannot, he can see,
And in his care I safe shall be,
Forever blest."

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN.

II.

PLACE OF THEOLOGY IN THE DOMAIN OF HUMAN LEARNING.

In the preceding paper, consideration was given to the definitions of knowledge, science, philosophy, and theology. From the statements there made, the following conclusions may be drawn and defended:

1. Knowledge is at first crude, unorganized, ununified; whether it is a knowledge of things or merely of phenomena, remains to be discussed.

2. When this knowledge is systematized and unified along various appropriate lines, it becomes science.

3. When all these sciences, in their most general laws and principles, are unified and organized to the limit of man's unaided intellect, the result is philosophy.

4. This unified knowledge, the fruit of the intellectual powers, and the knowledge gained through the exercise of faith, when combined under the influence of the Holy Ghost, constitute true theology.

To the first of these propositions but little space will be given. Pyrrho and Timon, advocates of the skeptic school of philosophy, Kant, the great transcendentalist, and, in our own day, the agnostic school of philosophy, with Herbert Spencer as one of its chief representatives, have advanced the idea that all our knowledge is limited to phenomena, and that a knowledge of things in them-

selves is impossible. It is impossible in this paper to go into metaphysical argument on the subject. It is sufficient to say that men as noted as Mr. Spencer in the field of thought, affirm the opposite; and that common sense, the final arbiter of all disputed questions of speculation, loudly proclaims against such agnosticism. A few quotations may not be out of place:

By the testimony, the words, and the works of other men, we know that human knowledge is always in like manner the knowledge of the subject knowing and the object known. I may say that the entire experience of mankind is the continuous revelation of these realities to the human consciousness, and that all human experience is conditioned on their real existence. Man lives in their presence and in every act of intelligence sees their reality. If, therefore, the primordial postulate on which human knowledge rests is false, all human knowledge vanishes away.*

Nor does it discredit the reality of knowledge that its evidence is not a demonstration. It is more than a demonstration; it is the very essence of knowledge itself; it is the primitive datum which underlies every demonstration and makes it possible. Man lives in the light of the knowledge of himself and of the world, and all his experience is the continual illumination of these realities.†

As the inner life has grown more complex in manifestation, and richer in content, the system of conceptions has progressed to correspond. It is by this contact with life and reality that thought grows, and not by a barren logic—chopping or verbal haggling about proof. * * * The law which the mind implicitly follows is this: Whatever our total nature calls for may be assumed as real in default of positive disproof.‡

First, we must hold that the system of things is essentially a thought system. It is, however, not merely a thought, but a thought realized in act. As such it is real; and as such, it is transparent to thought. *

* * It may be unknown; it cannot be essentially unknowable.§

It can be shown that the theory of the relativity of knowledge has arisen from barren speculation. Here the words of Goethe are applicable:

*Harris' "Philosophical Basis of Theism," p. 12.

†Ibid, p. 13.

‡Bowne's "Philosophy of Theism," p. 25.

§Bowne's "Metaphysics," p. 487.

I tell thee, a fellow who speculates is like a beast on a dry heath, driven round and round by an evil spirit, while all about him lie the beautiful green meadows.*

From these and other similar considerations, we are led to think that it is best to take knowledge as it comes to us, real, knowable, filled with an essence which appeals to our consciousness, and satisfies the longing hunger of the intellect. The husks of ideality and phenomenalism are not soul-satisfying.

The second proposition named above should not be difficult of explanation, and it needs no defense. All knowledge falls naturally into its appropriate class, and, unified and systematized, becomes science. Each of the sciences has its laws, according to which the knowledge included within the science is classified. Thus chemistry, with its principles of atomic affinities; physics, with its laws of molecular motion; comparative anatomy, with its laws of proportion and interaction; astronomy, with its principles of stellar and planetary motion, become each a science, systematizing and classifying the facts which come into its circle of laws. The work of the chemist, the physicist, the anatomist, the astronomer, is to take these appropriate facts and unify them, each into his respective system of truth, and stamp them with the seal of science. Thus the individual sciences grow, and thus they will continue to develop, so long as there are men of learning and high aim, willing to devote life and energy to the work of broadening the field of human knowledge, and systematizing the fruits of special research. Nor should this labor be discredited. Much of the world's progress in intellectual culture, much of its advancement in material comforts, it owes to the labor of the patient, thorough scientist, proud of his work, and aware of its great possibilities.

The third proposition introduces us to the work of the philosopher. It is his peculiar labor to take the work of the scientists, and bring the general laws they have discovered and formulated, into an ultimate union. If a general law runs throughout two or more of the special sciences, it may be formulated into a law of philosophy. This formulation is accomplished by developing knowledge to the highest possible degree of generality. This generality

* Mephistopheles, in "Faust."

is naturally limited by the limitations of the human intellect. But when the process of unification and generalization has gone as far as man's unaided mind may carry it, the general laws thus resulting constitute philosophy. As Spencer says:

And now how is philosophy constituted? It is constituted by carrying a stage further the process [of generalization] indicated. So long as these truths are known only apart and regarded as independent, even the most general of them cannot without laxity of speech be called philosophical. But when, having been severally reduced to a simple mechanical axiom, a principle of molecular physics, and a law of social action, they are contemplated together as corollaries of some ultimate truth, then we rise to the kind of knowledge that constitutes philosophy proper.*

It is in the fourth proposition that the "parting of the ways" of the agnostic and the theist occurs. The former asserts that religion lies entirely outside the domain of human knowledge and deals alone with feeling—the indefinable longings of the soul. The latter claims that religion not only transcends the knowledge gained by human means, but includes this knowledge. It is not merely *above* human knowledge, but is large enough to embrace it. The arguments in support of this proposition, presented in the former paper, will not be repeated here. It may be safely left to the reader to establish in his own mind the proposition that faith will supply all deficiencies in the perfect unification of knowledge, bringing man, ultimately, to a complete understanding of the system of God, which includes the system of nature.

This brings us to the consideration of the place and value of faith in the domain of human research. There are two methods of investigating the laws of nature, which may, for convenience, be called the *doubt method* and the *faith method*. The first starts out with the assumption that everything is false until its truth is demonstrated; the second with the idea that everything which has strong probabilities in its favor may be given respectful consideration until it is disproved. The experience of men of intellect proves the superiority of the latter method. Not only is it of value in the domain of religious research—it is equally important in the

*"First Principles," p. 135.

realm of scientific thought. It has its counterpart in the dealings of man with man, where it is found to be much better to believe a man honest until he is proved a rogue, than to believe him a thief until he shows himself to be honest. One writer has truly said, with reference to these two systems:

It is a traditional superstition of intellect that nothing is to be accepted which is not either self-evident or demonstrated. The corresponding conception of method is this: Let us first find some invincible fact or principle, something which cannot be doubted or denied without absurdity, and from this let us deduce by cogent logic whatever may be got out of it. When we reach the end of our logic let us stop. In other words, admit nothing that can be doubted. Make no assumptions, and take no step which is not compelled by rigorous logic. And, above all, let no feeling, or sentiment, or desire have any voice in determining belief. If we follow this rule we shall never be confounded, and knowledge will progress.

Opposed to this conception of method is another, as follows: Instead of doubting everything that can be doubted, let us rather doubt nothing until we are compelled to doubt. Let us assume that everything is what it reports itself until some reasons for doubt appear. In society we get on better by assuming that men are truthful, and by doubting only for special reasons, than we should if we assumed that all men are liars, and believed them only when compelled. So in all investigation we make more progress if we assume the truthfulness of the universe and of our own nature than we should if we doubted both.

Such are the two methods. The former assumes everything to be false until proved true; the latter assumes everything to be true until proved false. All fruitful work proceeds upon the latter method; most speculative criticism and closet-philosophy proceed upon the former. Hence their perennial barrenness.

The first method seems the more rigorous, but it can be applied only to mathematics, which is purely a subjective science. When we come to deal with reality the method brings thought to a standstill.*

These words define quite clearly the position of the man who denies the existence of God and the efficacy of faith, with reference to the work of man's intellect. His position is much more serious as regards his seeking after God, for no investigators who

*Bowne's "Philosophy of Theism," pp. 11, 12.

have undertaken that research *negatively*, ever have found, or ever will find him. And their research in the realm of human knowledge will be just as barren of results. All this research presupposes faith in man's own powers, and in the reality of the principles of knowledge, or it is doomed at the outset to accomplish nothing. I cannot do better here than quote the thoughtful words of Dr. Samuel Harris:

It is commonly said and widely accepted as unquestionable, that physical science, being founded on observation and induction, is certain knowledge; but that theological belief is only a faith which never becomes real knowledge. But physical science and religious knowledge are, as knowledge, the same in kind, differing only in their objects. The observation and experience on which physical science rests are self-evident, unproved, and unprovable knowledge. The principles on which all the inductions and deductions of physical science rest are self-evident, unproved, and unprovable knowledge. * * * And its verifications also are simply self-evident, unproved, and unprovable knowledge by cumulative observation and experience, by persistence in which, in the face of conscious fallibility and many mistakes, it attains what it rightly claims is real and indisputable knowledge. And this scientists call the scientific method; and because this knowledge has been attained in this method, they hold it for true in the face of unanswered objections and the utter inconceivableness of many of its conclusions; receiving it with all its inexplicable difficulties, as a learned professor of natural science has said "without a wink."*

From the above we may rightly infer that the rejection of faith may ultimately lead to the rejection of the results, and the denial of the accuracy of man's reasoning powers. In fact, it appears that probably as many philosophers have rejected the latter as have disallowed the former. There is at least as strong a presumption in favor of the religious sense in man, as in the power of independent thought. One is at first as prevalent as the other. Sometimes one is rejected, sometimes the other, sometimes both. In case faith is neglected, the atheist or the agnostic is produced; when intellect is dwarfed, the religious bigot too often results; when both are neglected, the result is nondescript, and incapable

*"Philosophical Basis of Theism," p. 15.

of accurate classification. In any of these cases, an anomaly is produced, denying or discrediting one or more of his natural powers. And the unfortunate fact appears that this insufficiency of his knowledge is most keenly felt, when completeness of apprehension is most necessary, as in misfortune, sickness, and approaching death. At such time, the more religious a man's philosophy has been, or the more philosophical his religion, the better is he prepared for the crisis that awaits him. That which to the atheist is a time of dread, or to the bigot a time of doubtful apprehension, becomes to the man of faith and intellect a step higher in misfortune or sickness, or, in death, a complete surmounting of life's difficulties, and a full realization of its desires.

But this is really a digression from the subject in hand, though in one sense a corollary of the proposition that is being defended. The aim of these two papers has been to show that instead of being at enmity and deadly warfare with science, religion, in its truest sense, is the grand whole which embraces all scientific knowledge. Surely it is an anomaly if the part is in opposition to the whole, or *vice versa*. In conclusion, it may be stated that there is a special system of theology, dealing with the specific laws which govern man's religious duties. But this is only a part of the perfect system of thought and feeling which is all-embracing in its extent. It is so to speak, the ethical element, governing the practice of divine law; whereas the complete system embraces philosophy, theory, and the higher reaches of thought, which can no more be measured by man's puny actions, than the vast reaches of infinite space can be comprehended by his unaided vision. It is this illimitable system of thought and faith — this infinity of knowledge, — "The deep where all our thoughts are drowned," which may be justly said to include all knowledge that is worth the knowing, all desire that is worth the feeling, all power that is worth the swaying. In this sense the term is used; and from this standpoint the crowning proposition is defended, that he who would comprehend human knowledge in its entirety, must reach a comprehension, at least in part, of the divine, which stands to the purely human, in the relationship of whole to part. The next paper will be devoted to a consideration of theology as a branch of study.

"THE MANUSCRIPT FOUND."

BY PRESIDENT JOSEPH F. SMITH.

III.

Note how carefully the foregoing statements are drawn; see how minute and explicit they are in every particular to prove that the Book of Mormon is identical with the "Manuscript Found." It will readily be seen how forceful and weighty such statements must of necessity be, coming as they do (supposedly) from so-called credible witnesses, and especially from the brother of Solomon Spaulding the author of the very innocent, but much magnified "Manuscript Found." How difficult it would be to disprove such positive and detailed statements, coming from such apparently authentic sources! Had the "Manuscript Found" remained *unfound*, had it been destroyed, so that the truth or falsity of these statements never could have been proven by comparison with the Book of Mormon itself, one could scarcely blame the unthinking, uninspired world of mankind for their unbelief in, and rejection of, that sacred book.

But, in the merciful providence of God, it was not ordained that the world should be left in such ignorance; and now that the long-lost "Manuscript Story" has come to light, there is no longer the least shadow of excuse for such unbelief, on the grounds so strongly set forth by the relentless opponents of the Book of Mormon.

The long concealment of this silly "Manuscript Story" seems to have been designed by Providence for the express purpose of emphasizing this point; and for the further purpose of permitting the more perfect development of the deep-laid schemes of wicked

men, inspired by the great enemy of all truth, in their vain attempts to overthrow the work of God and if possible to destroy it; and at last, to reveal to the world the true character of those who have engaged in the despicable undertaking of deceiving mankind, together with their slanderous and villainous methods of compassing their pernicious ends.

There are other statements of other persons, but all are of the same purport and almost the same language. If one of these statements could be proven true, then all would be so proven. On the contrary, if one were shown to be false, then all must fall, for they all testify, almost word for word, to the same alleged facts.

Nothing further should be necessary to prove the falsity of the affidavits than to refer the reader to the published "Manuscript Found," but as many may not have access to the "Story," it will be in order to point out a few inaccuracies, misstatements, errors and downright falsehoods contained in the foregoing affidavits. This will be done by the statement of facts, and by quoting witnesses that cannot be impeached.

No sooner did Mr. Fairchild publish his letter, announcing the discovery of the "Spaulding Manuscript," and make the startling declaration that "some other explanation of the origin of the Book of Mormon must be found, if any explanation is required," than the friends of the "Spaulding Story," and the determined enemies of the Book of Mormon, cried out: "Oh, he is mistaken—it is not 'The Manuscript Found.'" In this way they sought to bolster up their pet theories and deep-laid schemes to deceive the world. But their craft was doomed.

Mr. Fairchild himself was thoroughly convinced that it was the veritable Spaulding romance which had been made to do such duty in the herculean effort to destroy the Book of Mormon, and "Mormonism." He says: "There seems no reason to doubt that this is the long-lost story. Mr. Rice and myself and others compared it with the Book of Mormon and could detect no resemblance between the two, in general or detail. There seems to be no name nor incident common to the two. The solemn style of the Book of Mormon in imitation of the English scriptures does not appear in the 'Manuscript.'"

The foregoing shows that Mr. James H. Fairchild, president of

the Oberlin College, had originally been convinced that the "Manuscript Story" was indeed the origin of the Book of Mormon, and while, perhaps, as eager as anybody to demonstrate that fact, was greatly surprised, as was also Mr. L. L. Rice (and the others referred to as having compared it with the Book of Mormon,) to find that there was "no resemblance between the two in general or detail."

It also shows how little foundation there is, or ever has been, for the presumption or claim that it was the foundation or source of the Book of Mormon. Mr. L. L. Rice, himself an old editor, literary man and well-read in the history of the Latter-day Saints, and possessor of the "Manuscript Story," as he repeatedly told me, firmly believed it to be the only writings of Solomon Spaulding, and the veritable "Manuscript Found" from which it had been (and surprising to say, still is,) claimed the Book of Mormon was derived. The manner in which this "Manuscript" came into Mr. Rice's hands has been related in the fore-part of this sketch. D. P. Hurlburt obtained the "Manuscript" in 1834, from Mr. Jerome Clark, then residing at Hardwicks, New York, in whose care the "Manuscript" had been left by Mrs. Davison, the widow of Solomon Spaulding, upon an order given by her to Hurlburt for that purpose. At this time, there was no other manuscript writings of Solomon Spaulding in existence.

When D. P. Hurlburt obtained the "Manuscript," he very naturally proceeded to have it identified by living witnesses, and in his handwriting the following inscription is found thereon:

"The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John Miller and others. The testimonies of the above gentlemen are now in my possession. D. P. Hurlburt."

Hurlburt delivered the "Manuscript" to E. D. Howe & Co., printers, in Painesville, Ohio.

Mr. L. L. Rice made the following statement to me in the presence of Elder Enoch Farr, in Honolulu, in 1885:

"This manuscript came into my possession when Mr. Winchester and I bought out the printing establishment of Mr. E. D. Howe, in Painesville, Ohio, in connection with a large amount of old papers found in the place and turned over to us with it. I have had it ever since in my possession."

It is curious to note that the names of Aaron Wright, Oliver

Smith and John N. Miller, who, with others, identified the "Manuscript Story" delivered to D. P. Hurlburt, as the veritable "writings of Solomon Spaulding," are attached to some of the foregoing statements, taken from the work entitled, "Who Wrote the Book of Mormon?" and said to be copied from "Mormonism Unveiled," which purports to have been written by E. D. Howe, but is really the production of that corrupt apostate D. P. Hurlburt.

In the light of facts developed by the discovery of the "Spaulding Story," it would be charitable to believe those statements had been forged, and their names attached to them after they were dead, by some unscrupulous fanatic whose conscienceless soul would shrink from no crime in order to accomplish his purpose.

Those men, "and others," as stated by Hurlburt, without doubt knew, in 1834, when they gave their testimony respecting the writings of Solomon Spaulding, what they were doing—simply this, and nothing more:—That the "Manuscript Story," delivered to D. P. Hurlburt by Jerome Clark, on the order of Mrs Davison, Spaulding's widow, was nothing more or less than the "writings of Solomon Spaulding." This is sufficient to identify the same for all time. The history of the "Manuscript" and the endorsements upon it, with the opinions of such men as Mr. L. L. Rice, President James H. Fairchild and others attest that fact.

Mr. R. Patterson, author of "Who Wrote the Book of Mormon," sets forth that Messrs. Wright, Smith and Miller made the statements over their names, in 1833. If this were true, then those men could never have heard Spaulding read his "Manuscript Story," which they certify to as being his writings, for there is not one word in the "Manuscript," bearing any similarity or likeness to the Book of Mormon; nor could they have read the "Manuscript Story" themselves and then have made such statements, without knowing they were deliberately lying. The affidavits themselves, as proven by the now open contents of the "Manuscript Story," are deliberate, unqualified falsehoods, without a scintilla of truth in them. It is scarcely possible to think that a number of otherwise reputable men would combine to put forth such base statements. It is more probable that some fanatical opponent of The Church, an enemy to the truth, without conscience or scruple, concocted those state-

ments, after those men were dead, and put the falsehoods into their speechless mouths.

Mr. Robert Patterson, author of "Who Wrote the Book of Mormon," in the outset of his attempt to prove it to have been a plagiarism from "Spaulding's Story," says:

In our enquiries upon the first point, a merited tribute should be paid to the value of Mr. E. D. Howe's "Mormonism Unveiled," issued by its author at Painesville, Ohio, in 1835, only five years after the publication at Palmyra, New York, of the Book of Mormon by Joseph Smith. Mr. Howe's was the pioneer upon this subject, and, though long out of print, the few copies extant are *still the storehouse from which successive investigators derive their most important facts*. It contains the statement of eight witnesses whose testimonials were obtained in 1833, twenty-one years after Mr. Spaulding left Connecticut, seventeen years after his death, and three years after the appearance of the Book of Mormon. Their authenticity has never been impeached.

It will readily be seen what credence may be placed in these "eight testimonials" when the fact is known that D. P. Hurlburt, a corrupt and malignant apostate, cut off from The Church for immoral conduct, is the real author of E. D. Howe's "Mormonism Unveiled," and that while he was concocting the "testimonials" and by and with the aid of Mr. E. D. Howe, was preparing his infamous book, "Mormonism Unveiled" for publication, the "Manuscript Found," the "Manuscript Story," "the writings of Solomon Spaulding," were all in their hands in Mr. E. D. Howe's printing establishment at Painesville; and were brought there about one year before this book was published, by D. P. Hurlburt, for the express purpose of being used, if possible, to prove the plagiarism which Mr. Patterson in his work was so anxious to prove. But it was found that the only way the "Spaulding Story," could be made available was to suppress it, to treat it as lost, as "sold to the Mormons and destroyed by them," as the story runs; then draw upon the cunning resources of the author or authors of "Mormonism Unveiled," and conjure up the "testimonials" of "old neighbors of Spaulding" to prove that Solomon Spaulding wrote the Book of Mormon, intending to destroy the "writings of Solomon Spaulding" which were in their hands, thereby obliterating all possible evidence which

those writing might contain, of their deep-laid schemes to deceive the world and escape exposure.

But Cowper is right. "God moves in a mysterious way his wonders to perform," and so "Spaulding's writings" escaped the destruction intended for them by Hurlburt, Howe & Co., and by all other schemers, in this cunningly-devised plot to defeat the divine purpose, and in due time they were again brought forth to show how crafty, how vile, how unscrupulous, desperate and damnable are the ways of those who oppose the truth.

Let us review the statement of one of these pretended witnesses. We will take the testimony of John Spaulding, brother of Solomon. He says:

It was a historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews or the lost tribes.

The fact is, there is not one word in the "Manuscript Story" about the Indians having descended from the Jews. Indeed, after having read it, and copied a large part of it with my own hand, I cannot recall a single reference to the Jews in the whole story. Again:

It gave a detailed account of their journey from Jerusalem by land and sea, till they arrived in America, under the command of Nephi and Lehi.

This is made out of whole cloth. "Spaulding's Story" begins at Rome, not at Jerusalem. The words Nephi, Lehi, Nephites and Lamanites do not occur at all in "Spaulding's Story," nor are there any names remotely resembling them, as the "Manuscript" itself attests. Then Mr. John Spaulding is made to say:

I have recently read the Book of Mormon, and to my surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings.

How very differently Messrs. Fairchild and Rice viewed this same matter when they compared his "brother's writings" with the Book of Mormon! They saw "no resemblance between the two, in general or detail." Again, Mr. J. Spaulding is made to say:

I well remember that he (Solomon) wrote in the old style, and commenced about every sentence with, "And it came to pass," or, "Now it came to pass," the same as in the Book of Mormon, etc."

How very unfortunate it is for the author of the foregoing, whether he was John Spaulding or Robert Patterson, or some other person who may have put such cunning words into his mouth, that the phrases, "And it came to pass," or, "Now it came to pass" do not occur anywhere in the "Manuscript Found," much less "commencing about every sentence."

And thus every testimony of these alleged credible witnesses might be controverted, but this one is enough to show the falsity of all, owing to their similarity. The example suffices to disprove the great point which Mr. Patterson desired to establish; namely, that the historical portions of the Book of Mormon were certainly derived from the Spaulding manuscript. The foregoing clearly and forever proves that his point is not sustained, and that the historical portions of the Book of Mormon are not derived from Spaulding's writings.

I have proved that the story in possession of Mr. Rice was the self-same document that Mr. Spaulding wrote; that this story is now in print and may be read by all; that it contains neither names nor subject matter that resemble anything within the pages of the Book of Mormon; that the testimonies given in the book of Mr. Patterson are self-evidently false and contradictory, being based not upon what the witnesses themselves knew, but rather upon the cunningly devised conspiracy and lies of men who combined to destroy the value of the Book of Mormon, but who were thwarted in their designs by the mysterious providences of God.

There remains nothing further to do than to add my testimony, which I do, that the Book of Mormon is of divine origin; that it was revealed to Joseph the Prophet by an angel of God; and translated from the plates by the power of God, and is given to the world for the benefit and salvation of mankind.

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAKUES, ASSISTANT CHURCH HISTORIAN.

V.

At a meeting in Nauvoo, on Sunday, October 22, 1843, Elder Rigdon preached half an hour on "Poor Rich Folks." He also preached there November 5. On the 29th, he spoke at a meeting of citizens of Nauvoo, to adopt a memorial to Congress in regard to the Missouri troubles.

January 30, 1844, a Millerite preached in the Assembly Room to a full house, and Elder Rigdon replied to him.

Sidney Rigdon, postmaster, published a lengthy appeal to the Legislature of the State of Pennsylvania, setting forth the grievances he had suffered through the persecution against The Church by the State of Missouri, concluding as follows:

"Under all these circumstances, your memorialist prays to be heard by your honorable body touching all the matters of his memorial. And as a memorial will be presented to Congress this session for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils to have redress granted."

On February 6, Joseph, Hyrum, Sidney and the twelve apostles, and their wives, had supper and a pleasant time at Elder John Taylor's.

Joseph, Hyrum and Sidney met with the twelve apostles in the Assembly Room on the 23rd, concerning the contemplated Oregon and California Exploring Expedition. Joseph said: "I

told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. Send twenty-five men: let them preach the Gospel wherever they go. Let that man go that can raise \$500, a good horse and mule, a double-barrel gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie knife and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains, he may want to talk with his God; when with the savage nations, have power to govern, etc. If we don't get volunteers, wait till after the election." A number of brethren volunteered to go.

On the evening of Sunday, 25th, at a prayer meeting in the Assembly Room, Joseph said, evidently in reference to the same subject, "I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world, and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying."

Sidney Rigdon met Joseph and several other brethren in council in the Assembly Room, March 19. On Sunday, 24th, Sidney addressed the meeting at the stand.

Elder Rigdon attended conference, April 6, and addressed the audience, morning and afternoon. In commencing, he said:

"It is with no ordinary degree of satisfaction. I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected that when the violence of sickness has used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation, only in weakness. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life."

He continued relating incidents connected with the history of The Church, testifying to its being the work of God, and he (Sidney) had gazed in visions on the glory of God in days gone by.

He also addressed the conference on Sunday, 7th, and on the 8th.

A meeting was held at the stand, on the 27th, to give instructions to the elders going out electioneering. President Rigdon and William Smith addressed the meeting.

On the 8th of May, in the case of Francis M. Higbee *vs.* Joseph Smith, before the municipal court of Nauvoo, on writ of *habeas corpus*, Sidney Rigdon was one of the counsel for Smith and was also one of the witnesses.

Joseph and Sidney attended a prayer meeting on the 11th.

At a state convention in the Assembly Hall, on the 17th, Sidney Rigdon addressed the meeting. It was voted that General Joseph Smith be the choice of the convention for President of the United States, and Sidney Rigdon, Esq., for Vice-President.

Writs were expected from Carthage, on the 25th, for the arrest of Joseph Smith, on two indictments, one charging false swearing, on the testimony of Joseph H. Jackson and Robert D. Foster, and the other charging "polygamy or something else," on the testimony of William Law. Francis M. Higbee had sworn so hard that Joseph had received stolen property, that Higbee's testimony was rejected. After a long talk with Edward Hunter, Hyrum Smith, Dr. W. Richards, William Marks, Almon W. Babbitt, Shadrach Roundy, Edward Bonney and others, Joseph concluded not to keep out of the way of the officers any longer.

The same day, Sidney Rigdon resigned the office of Postmaster of Nauvoo, and recommended Joseph Smith as his successor.

On the 14th of June, Sidney Rigdon wrote to Governor Ford on the situation in Nauvoo and adjacent places, relating the Nauvoo *Expositor* matters and suggesting the dispersing of all uncalled for assemblies, and letting the laws have their regular course. Sidney concluded thus: "I send this to your excellency as confidential, as I wish not to take any part in the affair, or be known in it."

Joseph Smith was arrested, June 25, by Constable David Bettisworth, on a charge of treason against the State of Illinois, on a writ granted the day before, upon the oath of Augustine Spencer. Hyrum was arrested the same day, on a similar charge, on a writ granted on the 24th, on the affidavit of Henry O. Norton. The two prisoners were taken to Carthage jail.

On the 26th, Joseph said: "Poor Rigdon, I am glad he is gone to Pittsburg, out of the way; were he to preside, he would lead the Church to destruction in less than five years." It might have been said before, that when they were in Ohio, returning to Kirtland from a mission to Canada, in 1837, Joseph carried Sidney, who was sick, weak and scared, upon his (Joseph's) back and waded in the night through a swampy cross-country, and they thus escaped from mobocratic enemies, who were waiting in the regular road to seize them.

Joseph and Hyrum were shot and murdered in Carthage Jail by the mob, on the evening of the 27th.

"Murder most foul, as at the best it is." But this in spite of honor's sacred pledge of safety, given by the governor. An everlasting blot on Illinois' escutcheon.

Willard Richards and John Taylor were with them in jail when the crime was committed. Brother Taylor was shot and severely wounded by the mob, at the same time.

Upon that fatal day, of the twelve, Brigham Young, Orson Hyde, and Wilford Woodruff were in Boston; Heber C. Kimball and Lyman Wight were in Philadelphia and New York; P. P. Pratt was on a canal boat between Utica and Buffalo, N. Y.; George A. Smith was in Jackson Co., Michigan, and Amasa Lyman was in Cincinnati. On hearing the sad news, they started for Nauvoo.

President Sidney Rigdon arrived at Nauvoo from Pittsburg, August 3. Elders P. P. Pratt, W. Richards and Geo. A. Smith invited him to meet in council on the morning of the 4th, which he agreed to.

On Sunday, 4th, Elders Pratt, Richards and Smith, met in council and waited an hour for Elder Rigdon, who excused himself afterwards by saying he was engaged with a lawyer.

At 10 a. m., at the meeting at the stand, "Elder Rigdon preached from the words: 'For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord.' He related a vision which he said the Lord had shown him concerning the situation of The Church, and said there must be a guardian appointed to build The Church up to Joseph, as he had begun it.

"He said he was the identical man that the ancient prophets had sung about, wrote and rejoiced over, and that he was sent to

do the identical work that had been the theme of all the prophets in every preceding generation. He said that the Lord's ways were not as our ways, for the Lord said He would 'Hiss for the fly from the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria,' and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per second thrown at the enemies of God, and that the blood would be to the horses' bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when no one would have the power to say, 'Why do ye so?' and, if it were not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale."

His talking in this strain showed that his mind was failing.

"Elder P. P. Pratt in referring to the remarks of Brother Rigdon, on a subsequent occasion, said, 'I am the identical man the prophets never sang nor wrote a word about.'"

In the afternoon, "Elder William Marks, president of the Stake, gave public notice (at the request of Elder Rigdon) that there would be a special meeting of The Church at the stand, on Thursday, the 8th instant, for the purpose of choosing a guardian (president and trustees).

"Dr. Richards proposed waiting till the twelve apostles returned, and told the Saints to ask wisdom of God.

"Elder Grover proposed waiting to examine the revelation.

"Elder Marks said President Rigdon wanted the meeting on Tuesday, but he put it off till Thursday; that Elder Rigdon was some distance from his family, and wanted to know if this people had anything for him to do: if not, he wanted to go on his way, for there was a people numbering thousands and tens of thousands who would receive him; that he wanted to visit other branches around, but he had come here first.

"Elder Rich called upon William Clayton, and said he was dissatisfied with the hurried movement of Elder Rigdon. He considered, inasmuch as the twelve had been sent for and were soon expected home, the notice for meeting was premature, and it seemed to him a plot laid to take advantage of the situation of the Saints."

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

V.

As soon as it became evident to Great Britain that the first expedition of the troops to South Africa were insufficient to accomplish the purposes of the campaign, the number of soldiers was very materially increased, and, after repeated defeats of both General Buller and Lord Methuen, the English concluded to make a still further increase of the army and place it under the direction and control of England's greatest soldier, Lord Roberts. As Lord Roberts would necessarily need the aid of railroads, since the mobilization of the army was a matter of great interest and importance to the strategic movements of his forces, Lord Kitchener was dispatched to his assistance. Lord Kitchener had made a great reputation as an engineer in the campaign against the Mahdi on the upper Nile. For weeks and weeks every effort of General Buller to break the barriers at the Tugela River in Natal, and Lord Methuen's efforts to move beyond the Modder were successfully frustrated by the Boer armies.

The most important campaign of the last thirty days has been that waged by Lord Roberts for the Relief of Kimberley and the defeat of General Cronje's army. After Lord Roberts had secured an army of about forty-five or fifty thousand soldiers, variously estimated, he undertook an attack upon General Cronje with a view of giving to Kimberley immediate relief. As soon as this enormous army had been concentrated in the immediate neighborhood of

Cronje's men, the latter became perfectly aware that his position was untenable and therefore made immediate preparations for the relief of his artillery, which it was his purpose to prevent from falling into the hands of the enemy. The artillery and a certain number of men—the number at this time cannot be definitely stated—withdraw from the Boer forces with a view to escape, and especially with a view of protecting their artillery which it was hoped might be placed beyond the reach of the English, to be used later on in a defense of the Republics against the attacks of the English. The English had so recruited their cavalry as to make it impossible for Cronje to escape.

On the 15th of February, General French succeeded in marching into Kimberley, the Boers having retired after finding that it was impossible to maintain their position any longer in this siege. Then began what will undoubtedly be known in history as one of the most celebrated retreats and defenses ever offered by heroic army. With an army of four thousand men, General Cronje for upwards of ten days withstood the English and made it possible for a portion of his men to escape with their artillery. This defense is remarkable, too, from the fact that it was conducted without the aid of any artillery whatever. Little by little, Cronje made his retreat in the direction of the capital of the Orange Free State until he reached a place called Paardeberg, in the bend of the Modder river. Here he began a system of defense by burrowing into the sand and so entrenching his men that the artillery fire had but little effect upon them. The Boers were surrounded on all sides. They had in their camp women and children and a limited amount of provisions. The most they could do was to wait the attack of the enemy, who when he appeared within a sufficiently close range, was fired on by the Boers who were entrenched in the embankments which they had made for their defense. The British, however, had at their command every aid of modern warfare. With their balloons they were able to ascend to a distance beyond the reach of the Boer gun, and there look down with their glasses upon the entrenched Boers and furnish information to the besieging army. It became evident to all the world that Cronje's position could not be very long maintained; but the marvel of it was that he should hold out day after day against the expectations of

every one. Finally he surrendered. There can be no doubt that Cronje's defeat and surrender was attended with certain advantages which he derived in placing his artillery, and perhaps a certain number of men, beyond the reach of the English.

It is impossible to say just how large the Boer forces are. There are no available statistics, and the numbers given to us are of the roughest sort of estimates; they may be taken as mere guesses. Cronje is said to have had as many as twelve thousand men. This was the number given by the early English critics. That number was given when the English were excusing Lord Methuen's inability to make any further headway. If it be true that Cronje had that number of men, it is evident that the British got but a small fraction of his army. Others estimated the army as eight thousand—probably a more correct estimate. But even if that estimate is to be accepted as correct, then it is evident that he must have succeeded well in liberating a considerable portion of his army before his final surrender.

The battle, then, of Paardeberg and the surrender of General Cronje constitute another important landmark in the history of the South African war. This surrender occurred on the 27th of February, twelve days after the relief of Kimberly and on the anniversary of the battle of Majuba Hill, where the English, in 1881, had met terrible defeat at the hands of the Boers.

The day following Cronje's surrender, news of the relief of Ladysmith came, and England now went wild with joy. For week after week General Buller had been massing troops on the frontier of Natal and had made his way, little by little, across the Tugela and over the kopjes in the direction of the beleaguered city of Ladysmith. For months, this garrison had been under constant fire and their provisions had become now so exhausted that General White informs us that he could hardly have held out beyond the 2nd of April. The rations had fallen to half a pound of meal a day and the ranks were decimated by disease, and the beleaguered garrison were falling more and more into a desperate condition. This relief was a most fortunate one as it might have resulted in the loss of thousands of lives had it been delayed many days longer. Twelve thousand troops early in the campaign had been shut up in this fort, and it was the purpose of Lord

Buller to relieve this portion of the English army. But it is said to have cost him something like four thousand men. Of course, these losses are not large when compared with those that befell the people of the United States during the civil war, or with those that befell the French and Germans during the Franco-Prussian war of 1870-71. When, however, the horrors of modern warfare are considered, and the small number of those opposing the English, are taken into account, the loss seems indeed unfortunate.

The English now have relieved the two most important garrisons. Mafeking is still besieged, though it is thought that any day news of the relief of that garrison may be announced. Since the relief of Ladysmith and Kimberly, the fighting, for the most part, has been in the Republic of the Orange Free State and within about twenty miles of its capital, Bloemfontein. It is hardly possible that the Boers intend to make any prolonged and stubborn resistance against the march of Lord Roberts with his fifty thousand soldiers to secure the Orange Free State capital. From a political point of view, the fall of the capital may have some importance. It may dampen the ardor of some of the Free Staters. But its capture will have no strategic importance whatever. Its location and surroundings are not adapted for a prolonged defense. The resistance of the Boers in that part of Africa has no doubt another purpose than that of an attempt to prevent the fall of Bloemfontein, and though their resistance is not a stubborn one, resulting in considerable loss to the English, it must be evident that the Boers are somewhere concentrating their forces and so arranging their part of the campaign as to force an attack where they will have the best opportunities of defense.

The world just now is curious to know where the Boer army is concentrated, whether somewhere at the Vaal river, or whether they are making preparations for a final stand at Johannesburg—the great mining camp—and Pretoria, the capital of the Transvaal. If the Boers are determined to resist to the end, it is not unlikely that the siege of Pretoria may prove to be one of the most interesting in the annals of the war. Upon the fortifications of this capital and the ability of the Boers to offer a prolonged resistance, I shall have something to say in another article.

Not the least interesting of the features of this war are the

sentiments engendered throughout continental Europe, and especially of the opinions entertained by the American people. The people of England are not altogether agreed upon the necessity of this unfortunate war, but they are practically agreed upon the intention of pursuing it to a successful issue. In London, a number of the leading editors have resigned their positions rather than support the policy of the paper against the pronounced convictions they hold upon the injustice of the war. A peace committee in England has gotten out an appeal. In that appeal a demand is made for a cessation of hostilities and a complete abandonment of the war. It is not necessary to say that such an appeal will prove entirely futile; the committee represents but an insignificant minority, and has not behind it sufficient leadership to give it any grave consideration at the hands of the English government. The address sent out, however, is important as illustrating the views entertained by the extreme opponents of the war. I submit this report as illustrating the feeling of the strong anti-war party, or, perhaps, I should say faction, now contending for the cessation of hostilities:

TO OUR FELLOW-COUNTRYMEN:

We appeal to you to stop the war. It is an unjust war which ought never to have been provoked. It is a war in which we have nothing to gain, everything to lose. To "put it through" merely because we are in it is to add crime to crime.

And all for what? Why are our sons and our brothers killing and being killed in South Africa? Why are happy homes made desolate, wives widowed, and children left fatherless?

Let us face the facts! There would have been no war if we had consented to arbitration, which President Kruger begged for, but which we haughtily refused. There would have been no war if the government had counted the cost. There would have been no war if the capitalists at the gold fields had not hoped it would reduce wages and increase dividends. There would have been no war but for the campaign of lies undertaken to make men mad against the Boers.

And who are the Boers? The Boers are the Dutch of South Africa, white men, and Protestant Christians like ourselves. They read the same Bible, keep the same Sabbath, and pray to the same God as ourselves. They believe that they are fighting for freedom and fatherland, with the unanimous support of Europe except Turkey.

What are we fighting for? We have been at war for three months, thousands have been killed and wounded, but to this day neither side knows what the other is fighting for. Each side asserts that the other is fighting for something which the other denies that it wants.

Why not call a truce? We might then get to know for the first time what is the real difference between us. And when we had in black and white what each side wants, we should then, be able to see what could be done to arrange matters. If we could not agree on a settlement, then we ought to refer the difference to arbitration.

If we "put it through" what does it mean? The sacrifice of the lives of twenty thousand of our brave sons. The slaughter of at least as many brave Boers. Hard times for the poor at home. Dislocation of trade. The increase of taxation. The waste of one hundred million pounds of our hard earned money. And in the end conscription!

Is the game worth the candle? If we wade through blood to hoist the Union Jack at Pretoria, our difficulties will then only have begun. We shall have conquered a people we cannot govern. If we try to govern them against their will, we shall have to keep fifty thousand soldiers in their country.

We do not want another Ireland in South Africa. Therefore, we appeal to you to stop the war and stop it now!

Signed on behalf of the "Stop-the-War Committee."

JOHN CLIFFORD, D. D., Chairman of General Committee.

SILAS K. HOCKLING, Chairman of Executive.

W. M. CROOK, Hon. Secretary.

In the United States, it may safely be said, there is no very strong sympathy which favors the policy that led to the declaration of war between England and the Boer Republics; and yet on the whole, the people of this country are not anti-English—they say nothing in disparagement of England's principles of government, her colonial policy, nor of the liberality manifested in her institutions. It is hard, however, to convince the American people generally that the war might not have been honorably avoided.

Whether or not at this time, March 13th, President Kruger, as is rumored, is suing for peace, cannot now be determined, but it is safe to say that any effort on the part of the presidents of these republics to secure peace on any other terms than that of absolute surrender and annexation will prove fruitless. It is certain, however, that there is a growing feeling throughout the United States

THE SOUTH AFRICAN WAR.

that hostilities should cease; that the reason for the war did not constitute a substantial *causus belli*, and now that England has regained in some measure her military prestige, she can afford to come to some sort of terms not altogether too humiliating to the republics. On the other hand, an appeal from Presidents Kruger and Steyn in the interest of peace may be a witness that they wish to bear to all the world that they would gladly evade or escape what seems to the rest of mankind unnecessary bloodshed. It may be, too, that they desire to bear evidence to their people that England not only now seeks but has always sought the annihilation of these Dutch republics, and to convince their followers that the struggle is against an effort on the part of England to make the annihilation of the Transvaal and the Orange Free State complete. If this diplomacy should arouse a feeling of desperation in the breasts of the Boers, they will resist to the end. They are now undoubtedly preparing fortifications which are to mark the final struggles in this war. If the defense is planned with that skill and strategy which critics of military science believe will be planned by the Boers, the struggle is by no means over, the end is not in sight, and bloodshed and human suffering will prevail in the last degree.

It may be remarked that Russia is at present undoubtedly taking advantage of England's engagements elsewhere. She is pressing her policy on the Persians who have recently accepted a loan from Russia. Russia is rapidly increasing an anti-English sentiment in Persia. It may be, too, that with a view of devouring Afghanistan that the rulers of that country will first be made mad. Whatever may be the present strength of Russia and her ability to cope with Great Britain, it is certain that in view of the Russian policy, at present all conditions are in favor of Russia. How England is to cope with Russia's aggressive policy, is a matter of the most unsatisfactory speculation from an English point of view. From the war in South Africa, from the difficulties and intrigues of Central and Eastern Asia, it can be easily seen how the most obscure nation and even tribe of people may become an apple of discord among the great European powers. The words of the Peace Conference have scarcely lost their ring, and in the midst of their dying echoes are seen the most gigantic preparations for

war that have been carried on within a quarter of a century. The war in South Africa is also teaching us the dangers of military intoxication. Military heroes of the world today overshadow the civilian from every point of view. One is naturally led to ask, what the end of it will be. Is it possible for such military preparations to go on year after year under the fever of excited national prejudices, without leading to dire national calamities. When the struggle now going on shall be over, the problems of peace will be further from solution than ever.

GIVE YOURSELF.

"What can we do for you?" asked the church visitors of the poor old soul whom they found on the pallet of straw in the attic. They thought she would say "bread," "fuel," "covering," for she lacked all of these. "What do you want?" "People," she said; "send some one to talk to me. I am lonely."

It is kind treatment that the weary world most needs. To Artabazus, a courtier, Cyrus gave a cup of gold, but to Chrysanthus, his favorite, he gave only a kiss. Whereupon the courtier said, "Sire, the cup you gave me was not so good gold as the kiss you gave Chrysanthus."

Many a heart will still be hungry, vacant, famished and aching after receiving magnificent presents, because the giver is not in his gift. Only the heart can feed the heart. Many a noble heart has starved 'mid plenty because its famished affections were not fed.

You cannot send the best of yourself in a ton of coal, a book, a doll or a check. It will not go without you. You must go with it. Give yourself; this is what your friend wants.—*Success.*

EDITOR'S TABLE.

MISSION WORK.

That the work of God is growing in the world is strongly attested by the reports for the year 1899, printed in the organs of the Church published in the various mission fields of the earth.

It appears from the *Millennial Star* that in Great Britain and on the continent there were five hundred and eighty missionaries laboring in the field, including eleven ladies, and that the result of their labors in baptisms was as follows: in Britain, 416; in Scandinavia, 433; in Germany, 168; in Switzerland, 118; and in the Netherlands, 278; making a total of baptisms of 1413, or a trifle over an average of two and one-half baptisms for each missionary in the field. There is a total membership in Europe, including children under eight years of age, of 13,858.

From the *Southern Star*, the report for 1899 shows that there were four hundred and ninety-three missionaries in the Southern States, with a total membership including children, of 10,251. There were 1298 baptisms, resulting as near as need be in the same average to each elder as in Europe; namely, a little over two and one-half baptisms to each.

The reports from other missions in the United States and in the islands of the sea, are not at hand, so that the effect of the labors of that other number of perhaps seven-hundred missionaries abroad in these fields in 1899, can not be definitely stated, but can only be surmised from the figures quoted. However, it will not be far wrong to say that at least four thousand new converts are added yearly to the Church by its missionaries outside of the

organized stakes of Zion. The ratio between the number of elders engaged and the increased membership varies in quite large proportions in various conferences; in some sections of the European Mission, it ranges from one-half to nine per missionary.

But baptisms do not indicate all the success of the work. The silent labors of the elders find expression in many other ways than in baptisms. The good which they teach is far-reaching, and appears in places and at times often where and when least expected. As an example of what "Mormon" doctrine has done in the world, aside from its immediate effect for blessing on those who have joined the Church, the reader is referred to the article, "Silent Forces," by Elder Henry W. Naisbitt, in this number of the ERA. But apart from the good example set by the Saints in temporal affairs and as a religious community, good ensues daily to those who are actively engaged in the missionary work. Their sacrifices in the outlay of means, in giving up positions, in absence from loved ones, in business enterprises suspended or set aside, all tend to make them stronger and better, and to love the cause with more enduring love. And this activity and sacrifice does not fall alone upon the elders abroad: it is borne as a duty, and understood as a grave responsibility, by wives, parents and children, and society as a whole, at home. So that all are blessed and benefitted in proportion to the sacrifice made; and thus advantages accrue on every hand from this wonderful missionary work of the Latter-day Saints—a work that stands alone and distinct in all the world, just as the divinely revealed doctrines of the Church stand apart as the only true light and way of salvation to the nations.

DEATH OF CHIEF WASHAKIE.

The old Indian Chief Washakie is dead. He passed away to the happy hunting grounds on Tuesday, February 20, 1900. He died in his tepee on the Shoshone reservation, near Lander, Wyo-

ming, at the good old age of eighty-six years, after being the ruler of his people for over fifty years. He was the peace-chief of the red men, and his death recalls many incidents in the history of northern Utah and the country surrounding. He was a vigorous and war-like prince among the Indians in the days of the buffalo when the smoke of the wigwam curled upward from beside the willow copse in every valley. He grew to manhood before the westward press of civilization threw the early stragglers of the white race into the devious paths of his hunting grounds, and he lived to see the whole wild country west of the Mississippi pass from the native American to the aggressive white race from the mysterious East.

He early saw the futility of trying to stem the tide of colonization, and was instrumental, on the contrary, in subduing the war spirit in unfriendly tribes and in the young warriors of his own following. He became the firm friend of the whites, and rendered them valuable aid when their border settlements were threatened by hostile bands. In the early 50's, President Brigham Young sent missionaries to Washakie to make peace with him and his tribe, for it was the policy of the Big Captain of the "Mormons" to be friendly with the red man, to feed instead of fight him. The Indian chief became a warm friend of Brigham Young and the "Mormons," and did all he could to keep his young warriors in submission and prevent them from shedding human blood. In this way, much evil and destruction were prevented.

Washakie and his large band of followers were regular visitors in the valleys of the north, prior to 1868. President Francis A. Hammond of San Juan Stake, a friend and great admirer of the old chief, has given the ERA the following description of him, and an account of such a visit to Huntsville, in Ogden Valley, in the early part of September, 1866:

With a large number of his tribe, eight under-chiefs or councillors, and a small host of squaws and papooses, he called on us. They were all well dressed in tidy buckskin clothing, and were as fine a looking set of wild people as I have ever seen west of the Missouri river. We entertained them with the best we had—beef, flour and vegetables piled up in heaps on the public square. In turn, the kind-hearted chief, with his warriors and braves, entertained us with a sham battle between his

tribe, the Shoshones, and the Sioux. This was performed in the real style of Indian warfare. With the horrid Indian whoop that fairly made the blood curdle in the veins of us pale faces, they advanced with break-neck speed, delivered their shots or arrows, then would suddenly wheel round and ride away with their bodies low down on the sides of their ponies to shield themselves from the shots of their enemy. They also illustrated their method of scalping. They slid from their ponies, severed an imaginary scalp, and were again astride of the animals as quick as thought.

Washakie was the finest looking Indian I ever saw, graceful and dignified, with a mild and kindly look beaming from his large, black eyes set well and wide apart in a broad, high forehead; his copper-colored countenance seemed full of benevolence, his form, commanding. He was six feet tall, well-built, with small hands and feet; a large well-formed nose. He was a great friend of the Prophet Brigham, and after he became acquainted with the teachings of President Young and the "Mormons," he lived at peace with all Indian tribes. Brother George Hill, Indian missionary, visited his tribe, and succeeded in baptizing a number of them, but Washakie himself was never baptized by an elder of the Church. He believed in our people, and was their life-long friend, and I think his desire was to live in their midst, and he would have done so had not sectarian influence with the government severed him and his people from the "Mormons," and caused them to be corralled on a reservation.

In 1868, Washakie, in company with the head chiefs of the Bannocks, met General Sherman and others at Fort Bridger, and negotiated the famous treaty that gave the Wind River Reservation to the tribe. It is related that after the Sioux campaign, General Grant, who was a great admirer of the Shoshone chief, made him a present of a costly saddle and bridle. Washakie received the gift in silence, and when asked by the interpreter why he did not thank General Grant, the chief replied: "Do a favor to a Frenchman, he feels it in his head, and his tongue speaks: show a kindness to an Indian, and he feels it in his heart. The heart has no tongue."

The body of the old chief was laid to rest in the military cemetery at Fort Washakie, on February 23. In the funeral procession there were over two thousand people. He was given a burial such as captains holding commissions in the army are granted, and the Episcopal service was read at the grave by Reverend John Roberts,

who, it is reported, had baptized the chief. The soldiers fired three volleys as a salute, and as the mournful notes of taps rang out on the clear air, the body of the peaceful ruler, the noble brave, the white man's friend, was lowered into the grave.

And so passed a wonderful personality from the midst of a dwindling race, once the monarchs of the West, now the simple, soldier-guarded reservation wards of a mighty nation of conquerors.

NOTES.

Aim high and don't forget at what you are aiming.

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say, "Nothing succeeds like success." Effort—honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained not seldom serves, like winning the throw of the dice, to blind and stupefy.—*Gladstone.*

Prof. Schurman, of Cornell University, a leading thinker and educator of the United States, and late of the Philippine commission, has startled the religious world by announcing that the government should formulate a religion fitted for the wants of the Filipinos. He fears evil will follow the present Catholic influence, and perceives the still worse trouble of permitting the hundreds of contending sects with their contradictory doctrines to invade the islands. Such a medley of religions would distract the natives, and lead them to distrust more than ever, everything that comes from America. The scheme does more credit to the Professor's kindness of heart than to his ability to devise the practical. Then again, the Professor seems to ignore the idea of the divine origin of religion. According to his philosophy, religion is only a man-made affair after all, which could be more readily evolved by a conglomerate convention of sectarian dignitaries than by quietly waiting on the revelations of God. But if a religion based on eternal truth, and coinciding with the word of God in the Bible, could be evolved, it would without doubt so resemble "Mormonism," divinely revealed, that a cry would be raised against it on every side.—*J. H. Ward.*

OUR WORK.

TITLE OF OFFICERS.

The question having arisen as to the title of the general officers of the Young Men's Mutual Improvement Associations, also the stake and ward officers, the matter was discussed at a meeting of the General Board recently, when it was decided that the general officers shall be entitled general superintendent and assistants; that the stake officers shall be entitled stake superintendents and assistants; and that the ward officers shall be entitled presidents and counselors.

These titles should be applied in all cases where the officers mentioned are referred to, so as to avoid confusion and promote order.

GENERAL CONFERENCE Y. M. M. I. A.

At a recent meeting of the General Board, it was decided that the annual conference of the Mutual Improvement Associations would be held on the 10th, 11th and 12th of June, 1900. These conferences are productive of much good, and essential to instil life into the associations in the organized stakes of Zion; and it is desired that all the superintendents as well as the presidents of these associations shall attend the meetings where they may be instructed concerning that which pertains to their calling, and keep well to the front in Mutual Improvement work. Some very important matters will be presented for consideration, and no

officer can afford to miss the instructions that will be given on this occasion. In passing, it should be remembered that on the first date mentioned, twenty-five years ago, the first improvement association, as such, was organized, and the general movement of the Y. M. M. I. A. received its beginning in the Thirteenth Ward, Salt Lake City. Doubtless some special exercise at the coming conference will be presented to fitly commemorate the event.

MANUAL 1900-1901.

A committee has already been selected to compile and edit the manual for the next season, which will be a continuation of the Dispensation of the Fullness of Times, from the Missouri exodus to and including the exodus from Nauvoo, and the settlement of Utah. This will be the second manual in the historical series, and the fourth manual in the series which have been recently issued for the associations. The manual to follow will undoubtedly comprise a discussion of the principles of the Gospel as believed in by the Latter-day Saints. Presidents and members of the associations should early begin the necessary arrangements to distribute the manuals so that at the beginning of the season, next fall, everything may be in shape to begin work immediately.

BOOK MENTION.

MORMONS AND MORMONISM is the title of a twenty-four page pamphlet by Charles Ellis, a non-"Mormon," and the author of several writings on Utah and her people. It is a readable exposition of the industry, education, religion and morals of the Latter-day Saints, and gives a chapter on "Anti-Mormonism and the New Crusade" which is very timely under present conditions. The pamphlet is valuable not only as home

reading, but as good information for investigators into conditions in Utah.

LIFE OF DAVID W. PATTEN, THE FIRST APOSTOLIC MARTYR, is the title of a booklet of seventy-seven pages by Lycurgus A. Wilson, printed and for sale by the *Deseret News*. In a familiar style, the life story of Apostle Patten is told with a view to interest the present generation in his devoted labors in the cause of God. President Lorenzo Snow, who owes his conversion to the Gospel to the testimony of Apostle Patten, furnishes an introduction to the "Life," in the course of which he says of the martyred apostle:

"Almost the last thing he said to me, after bearing his testimony, was that I should go to the Lord before retiring at night and ask him for myself. This I did with the result that from the day I met this great apostle, all my aspirations have been enlarged and heightened immeasurably. This was the turning point in my life. What impressed me most was his absolute sincerity, his earnestness and his spiritual power; and I believe I cannot do better * * * than to commend a careful study of his life to the honest in heart everywhere."

The book is full of testimony concerning healing, revelation and spiritual manifestations, as interwoven in the short but devoted life of the martyred apostle. It is dedicated to the missionaries of the Church, and will be found of value as a promoter of faith among the people.

THE TOPICAL BIBLE, by Orville J. Nave, LL. D., is a new arrangement of all the subjects and matter in the Bible in alphabetic order. It is valuable because all references to any given subject in the Bible may be found under the given heading. It contains nothing but the classified words of the Holy Bible. It is, besides being a concordance of topics, a cyclopædia of Biblical religion, history, biography, legal lore, illustrations, geography, arts, sciences, philosophy, manners and customs: in fact, it is a thorough, exhaustive and searching analysis of the Bible, arranged to save time in the study of the word of God. Dr. Nave, chaplain in the United States army, spent fourteen years arranging his materials, and has succeeded in his work so admirably that no person will wish to be without it. The book is for sale in Utah by Thomas Hull and Nephi L. Morris, Salt Lake City, who will mail it to any address on receipt of price which will be furnished on application.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

February 21st: Governor H. M. Wells arrived in Washington to be present at the meeting of Governors to arrange for the centennial celebration of the removal of the seat of Government from Philadelphia to Washington * * * Leslie E. Keeley, the inventor of the Keeley cure for the liquor habit died at his home in Los Angeles, California.

22nd: The governors of the arid land states ask Congress to delay action regarding arid lands for the present. * * * The secretary of the Interior recommends that no action be taken at present looking to the segregation of any portion of the Uintah Reservation for the purpose of restoring it to the public domain. * * * President Lorenzo Snow received notice of the death in Norway of Elder Henry Ward Berg, son of O. H. and Annie Nelson Berg, Provo.

23rd: The total casualty list in the Philippines for eighteen months is 3491. * * * J. A. McAllister of Logan was appointed to succeed M. W. Merrill as trustee of the Agricultural College.

25th: Mexicans and Yaquis engage in a battle near Guaymas, in which the former lose 227 men. * * * The ore and bullion shipments from Utah for the week ending 24th inst. weighed 4,592,638 pounds.

26th: A letter from Major R. W. Young to Governor Wells was received announcing:

"I have purchased a large bronze cannon weighing about 800 pounds from the Spaniards, with the carriage for mounting the same, and will ship the same at once to you, as a gift from me to the State of Utah. The gun was manufactured in 1776, our historic year. It bears the name Ganan, which might be translated 'they conquer.'"

27th: General Cronje and four thousand soldiers surrendered to Lord Roberts at Paardeberg at 7:45 a.m., the anniversary of Majuba. * * * The G. A. R. Department of Utah elected Major M. A. Breeden, Department Commander, at their session in Ogden.

March 1st: General Buller announces the relief of Ladysmith, after a siege lasting nearly four months, and there is great rejoicing in England. It is announced that the British casualty list in the Transvaal totals 12,834 to date. * * * The amended Porto Rican tariff bill has passed the House by a vote of 172 yeas to 161 nays. * * *

The Democratic State Convention nominated Hon. W. H. King for Congress by a vote of 338½ to 175½ for David C. Dunbar.

2nd: Hon. James T. Hammond is nominated for Congress by the Republican State Convention by a vote of 301 to 91 for William Glasman. * * * The Boers 6000 strong have re-formed at Osfontein and are said to be facing the army of Lord Roberts.

6th: Winston Churchill announces that the relief of Ladysmith has been effected at a cost of upward of 5000 officers and men, in an army only 25,000 strong. * * * The Salt Lake City Council granted a franchise to the Oregon Short Line, and Rio Grande Western railways for the erection of a union station in Salt Lake to cost not less than \$200,000. * * * The initial meeting of the Democratic campaign was held at Mendon, Cache Co., Judge King and Hon. D. C. Dunbar, speakers.

8th: Governor Wells returned from the East. * * * Queen Victoria was hailed with demonstrations which outdid the Diamond Jubilee, on the occasion of the celebration of the victories which have transformed the South African campaign from reverse to success.

10th: Mayor Thompson of Salt Lake City signs the Union Depot Ordinance * * *, John H. Benbroke on trial for the murder of Burton C. Morris, last July, was acquitted by the jury. * * * Presidents Kruger and Steyn ask for cessation of hostilities, and England looks for an early peace.

11th: In a battle with the Mexicans 200 Yaqui Indians are killed.

12th: The Federal Court rendered a decision in the case of the Ogden Water Co. vs Ogden City, giving plaintiff judgment for \$11,183.32. * * * Lord Roberts' army reaches Bloemfontein.

13: The Utah Society of the Army of the Philippines was organized in Salt Lake City, Major F. A. Grant, president; H. Klenke, corresponding and Wm. E. Kneass, recording secretary; Nels Margetts, treasurer.

14th: The new monetary act, designed to increase the National bank circulation was signed and went into effect. * * * President Steyn has fled from Bloemfontein which was entered by Lord Roberts on the 13th and is now occupied by the British.

15th: In reply to a question concerning the offer of the United States to use its good offices for peace in Africa, England declares that no interference in the Transvaal war is desired.

16th: General Wheeler tells the War Department that the war in the Philippines is practically over. * * * The Senate passed the two million dollar Porto Rican relief bill. * * * As a result of the new financial act, over two hundred new national banks have applied to begin business.



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